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A Brief History of Psalmody. *

By Rev. Henry Beets.

I

Psalmody before the Reformation.

By Psalmody we understand the use of the book of Psalms in divine worship. Psalmody as such has an interesting and somewhat changeful history. It began its career, of course, in the Holy Land, among the Chosen People of God. As David and Asaph and Heman and Ethan and the others who wrote our 150 Psalms, had composed their sacred hymns, moved by the Holy Spirit, they placed them, undoubtedly into the hands of the heads of the choir of singers and musicians formed of Levites, to whom the song service of the ancient tabernacle and temple had been entrusted. Some of these Psalms were sung on appointed days. Ps. 24 for instance was sung regularly every first day of the week, commemorating the creation of the world, because the Psalm made mention of the earth and the fulness thereof. The second day of the week Ps. 48 was sung on account of an appropriate passage in it, reminding of the work of the second day of creation. And so with the following days, on which Psalms 82, 94, 81 and 93 were sung respectively. The ninety-second Psalm of course was regularly sung each sabbath day. It bears the title: 'A Psalm or Song for the Sabbath Day.' On the great feasts of the Jews: Passover, Pentecost and Tabernacle many Psalms were sung of course, and most, if

not all of them, were sung statedly. The so-called Hallel Psalms f. i. were used regularly when the feast of the Passover was celebrated. These are Ps. 113-118 inclusive. It is claimed these were also used on the other great feasts. Since all the people of Israel took part in the annual feasts they would naturally learn to sing the Psalms also. And they sang them on different occasions. When marching to battle the Psalms were employed. (Cf. 2 Chron. 20:21, 28.) When, after the return from captivity, synagogues were opened everywhere, psalmsinging received a great impetus, as it became part of the exercises in them. And we can readily surmise that the homes of the pious Israelites resounded at the beginning and close of the day with the sweet strains of Psalmody as a morning and evening sacrifice. At burials Psalms were chanted mournfully and slowly. At festive processions of the people the sacred songs were employed joyfully, as we learn from the book of Maccabees. It seems even that a number of Psalms were composed especially for the use of the laity as it marched toward Jerusalem to attend the great feasts: the songs of Degrees. (Ps. 120-134.) Such are the beginnings of the history of Psalmody.

When the Church of the New Testament Dispensation was established, psalmsinging very naturally became part of the worship in church and family. All of the Jews were Psalm singers. The sacred hymns of David had become so endeared to them on account of past memories and experiences that it was a matter of course that they would continue to use them. And the more since they were full of all manner of prophecies concerning the Christ of God, who had become their Savior and Portion. Hence we hear the

*) Our Connection with the present Joint Committee on a Uniform Version of the Psalms in meter led us to make something of a study of the above subject. Thinking it might be of some interest to our people, who still love the Psalms above all other songs, we humbly submit these sketches. H. B.

N.T. speak plainly of Psalmody. *Eph. 5 : 19* contains Paul's injunction of "speaking one to another in *Psalms* and hymns and spiritual songs, singing and making melody with your heart to the Lord." *Coll. 3 : 16* is quite similar. In *James 5 : 13* we read "Is any merry ? let him sing psalms." *1 Cor. 14 : 15* reads, literally translated: "I will psalm with the spirit and I will psalm with the understanding." All this points very plainly to the custom of psalm-singing in the primitive Church. There is, besides, scarcely any doubt whatever that the so called "hymn", our Savior and his Apostles sang after the Passover (*Matt. 26 : 30*) was nothing but a Psalm, most likely *Ps. 118*, usually sung at the close of the celebration of this Sacrament. That the name "hymn" is employed here is because of the influence of the Greek translation of the Scriptures—the Septuagint. This had given the name of "hymns" to some of the Psalms (6, 54, 55), and it seems the name was sometimes loosely applied to all of them. We find e. g. Josephus telling us that David composed songs and *hymns* unto God — referring of course to the Psalms. And the Apostolic Constitutions, still plainer, speak of the the Psalms as hymns. One of its passages reads: "Let another sing the *hymns* of David and let the people repeat the concluding line." This last quotation is another plain proof of the custom of Psalm singing in the early Church.

Coming to the end of the second century after Christ we have the testimony of Tertullian as to Psalmody. "The Scriptures are read and Psalms sung", he says, speaking of the African churches. Jerome, in the 4th century, tells us that Psalms were used by the christians of his days. And something similar is stated by Eusebius of Caesarea and Chrysostom, the well known preacher. († 407.) And these

songs of David were not alone used in Churches, but in family worship as well. As early as the third century — and who knows since how long? — the sixty-third Psalm had become the morning hymn in many a home, and *Ps. 141* the evening song. And even outside of the home psalms were employed. Jerome tells us concerning the inhabitants of Palestine where he lived: "You could not go into the fields but you might hear the plowman at his hallelujahs and the vinedresser chanting the Psalms of David." The Apostolic Constitutions already mentioned, inform us that, "the women, the children, and humblest workmen could repeat all the Psalms of David; they chanted them at home and abroad." At funerals also the psalms were regularly employed, notably *Ps. 116*.

Of course it is well known that other hymns were also introduced into the church. Some believe as early as the days of St. Paul, explaining the "hymns and spiritual songs" of *Eph. 5 : 19* the refer to human compositions; altho commentators of note hold these words to refer to titles of some of the O. T. Psalms. (Cf. *Ps. 22 : 4 ; 145 : 1 ; 30 : 1 ; 48 : 1* et al) which to us seems very probable. Moreover N. T. history as far as it is contained in the canonical books, does not show any trace neither of the composition nor of the introduction of hymns.

But, whatsoever be the truth about the days of the Apostles, this is certain that Pliny in his wellknown epistle to emperor Trajan, written about 112 A. D., informs us that the christians he had arrested acknowledged that they sang "a hymn unto Christ, as to a god." And soon after men like the martyr Athenogenes and the Egyptian bishop Nepos, opened the endless list of hymn writers extending to the present day in ever increasing numbers

But the Psalms of David seem to have retained their place of honor throughout the early centuries of the church of Christ. For this we have the testimonies of men like Athanasius, Ambrose and Augustine, as well as many other data. And not alone is this true of the Catholic Church. But the Nestorians, Abyssenians, Copts, Armenians and Maronites sang Psalms, and are singing them, in some cases exclusively, unto the present day.

During the Middle Ages uninspired songs largely took the prominent place the Psalms held continually during the earlier centuries. And the priestly choirs, fostered especially by the popes of Rome, deprived the congregations from their ancient privilege of singing the praise of God in public worship. But the Psalter was still used. Especially in the monasteries which arose in those dark ages in such untold numbers. The monks sang David's Psalms continually in their chapels and cells. And often at their labors, and while wandering about. Even in the middle of the night the Psalms were chanted regularly. In those days of religious extravagancies there arose even what was fitly called "perpetual Psalmody." Relays of monks would at all hours of the day and the night, year after year, unceasingly, chant the Songs of David. History tells us that there was one order of monks called the Graziers, who led an exclusively out-of-doors life, performing their psalm-singing in the fields and upon the mountains. They would sing and pray until meal time and then interrupt that Psalmody only for a brief season by cutting grass for their food! In some monasteries monks were compelled to sing the whole Psalter, or part of it—as punishment for transgressing the rules of the brotherhood. There was a time that the entire book of

Psalms was sung a great number of times to merit special favors of the Almighty! We read of one monk who during the forty days Lent had sung the entire Psalter two hundred times! Yea, there is a statement that one of the most zealous inhabitants of the cloisters, St. Dominic the Cuirassier, in twenty-four hours went twelve times through the whole Psalter, accompanying his singing with continual flogging of his body. This wonderful work of his was said to be equal to the punishment of over sixty one years in Purgatory.

There was at least one occasion in which the laity was also allowed to sing Psalms. That was during the so-called processions around the churches and along the boundaries of the parishes. While the priest carried all sorts of banners, bells and lights, the people were permitted to follow, singing the Psalms of David as well as other songs. Singing like this also took place during the many pilgrimages made to holy places during these centuries. At the time of the Crusades the rank and file had still more liberty and opportunity to engage in Psalmody. Time and again some of the Psalms were chanted while the motley hosts marched onward toward the holy city, or while they stormed the towns of the Moslem foes. It is stated specifically that when Jerusalem was taken in 1099 the valiant crusaders marched to the church of the Resurrection repeating Psalms.

The Psalms sung by these Crusaders were in the language of the Church of those days, the old Latin or Italic. Although very likely some chanted them in their own dialects. For during the middle ages more than one translation of the Psalter had been made in the languages of Western and Northern Europe. As early as the ninth century Otfrid, a Benedictine

monk, had composed a metrical version of the Psalms in German.

In the tenth century Notker, the famous monk of St. Gall translated the Psalms into the Old German that monks who were unacquainted with Latin, might understand what they sang. In the next century an unknown author wrote a Norman French version of David's songs. To the twelfth century has been ascribed the first Anglo Saxon metrical version of the Psalms likewise by an unknown poet.

But whatsoever use was made of Psalmody in Mediaeval times by Roman Catholics, this was surpassed by far by that wonderful company of Reformed people before the Reformation, the Waldenses. They possessed a translation of the Psalms in French and used it very frequently.

At work and at play, in home and in church the ancient Psalms were sung with new vigor and faith. They were committed to memory and sang without books, to the astonishment of all who heard them. So noted were these Godfearing people for their Psalmody that when any one was found singing Psalms, this was taken for a good proof that he belonged to the Waldenses. The followers of the great forerunner of the Reformation, John Wiclif undoubtedly made use of the Psalms also, possibly of the English version mentioned above. And of the Hussites of Bohemia it is stated with certainty they, at least some Psalms, were employed by them in their wor-ship.



Providence.

PROVIDENCE, or God's superintendence over all created beings may be divided into two classes: (1) *General*, or that exercised over all creatures. (2) *Particular*, as shown

in God's special care of His own elect and chosen people. We read that God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." How many mercies which we daily receive may be classed under the term "general providence"—the raiment we wear, the food we eat, and the very air we breathe. Many mercies which it is impossible to do without, we are continually receiving, and yet how often do we forget to thank our God for them. Yet there are those who are being supported in life and kept in existence by the mercy of God who dare to deny His being. We sometimes wonder at this, but let us examine our own hearts, and remember how often we murmur and complain, although receiving so many bounties from God's hand; and oh that we may be stirred up to thankfulness and exclaim, "Bless the Lord, O my soul, and forget not all His benefits"! Not only does God care for human beings, but He also provides for the beasts of the field and the fowls of the air, and clothes the lilies of the field, and He says to His people, "Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things." We must not infer from this that we are to sit down and idly fold our arms, for God always meant that we should use proper means, but let us ever remember that He alone can bless those means, and never let us ascribe any praise to ourselves, for all our talents are but lent to us for a time. What is meant by "take no thought" is, no over-anxious thought. We are not to put temporal before spiritual concerns.

In Psalm civ. there is a beautiful account of God's providence as shown in nature, and in the book of Job, chapters xxxviii

tate upon it? It is important to see all that He has revealed of Himself in it; hence we must come to the Bible to know God, and to Christ, to know all the excellency of God: so shall we see the Father's everlasting love to us, and the delight the Son had in paying our debt. When the mind is thus drawn out of the soul is filled with joy and comfort. Have you experienced this? Do you know something of it?—if you do, you will be desirous to cultivate it, and to show forth His praises in your life and temper. If any man love God, he will love his brother also (see 1 John iv. 20). "Above all these things put on charity, which is the bond of perfectness," *i.e.*, ties all the graces together, so that there is a splendour about those who practice these things above those who do not. It is the very fault the world finds with Christians that there is so much strife and quarrelling amongst them. Brethren, these things ought not so to be.

Lastly, the Apostle says, "And let the peace of God rule in your hearts," &c. By the peace of God we are to understand that which connects God and His people together; and they are all connected into one by Christ's blood. There is, then, a connective power in this word peace—it is this which drives away every fear in the mind. Oh, brethren, religion is not a notion of the head, it is not a number of principles floating in the mind, but it is a *reality*; it is the most important fact that has ever been accomplished, *viz.*, that Christ has redeemed His people from their sins—it is that which gives the assurance that our sins are forgiven. Ask yourselves the question, Am I quite prepared to say that God hath forgiven me all my sins? and, if not, why are you not prepared to say so? The Apostle speaks strongly on this point: "Examine yourselves, whether ye be in the faith; prove your own selves

Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" (2 Cor. xiii. 5.) So that religion consists in the knowledge of God's love to us; and I would not say much for the religion of the mouth only, for one which does not make a person *mainly* desirous to glorify God. There *may* be a great knowledge of the things of salvation without any answering practical effect; but, if it be the religion of the heart, there will be a corresponding effect in the life and temper. Now, is there anything so important as the knowledge of the forgiveness of our sins? "The peace of God," how are we to obtain it? God is called the God of Peace, Christ, the Prince of Peace, and the Holy Ghost speaks peace to the heart, so that it flows from each Person in the Trinity.

But some of you may say, After all, I am not among the subjects of these blessings. I see no evidence of it in my life and temper. I am often anxious about it, but cannot feel I am one of God's children. It is a mercy for you to argue thus, because it shows you have a real desire for the knowledge of God. But ask yourselves. Have we been diligent in the study of God's Word? have we been constant in attending on ordinances? in improving every opportunity that offers for spiritual benefit? and you will say you have *not*. I am privileged to preach the Gospel to you, but religion is quite as important to you as to me. Now, how are these blessings to be obtained? In a commonplace manner, by the use of means. You may attend to your worldly business—and so you ought—but let the concern of your soul hold the primary importance.

"Let the peace of God rule in your hearts to which also are ye called in one body: and be ye thankful" (Col. iii. 15). Ah, brethren, we are so called by *God*, from everlasting by Christ, who is continually

speaking to our hearts, and by the Holy Ghost, who sanctifies us. Now we are to be thankful for these things, to ponder them over, and the Apostle shows us in the following verse (16) how we are to attain these graces of which he has been speaking and how we may obtain that blessedness and stayedness of spirit which is so desirable.—*Selected from a sermon by Rev. J. Prosser, M. A.*



A Brief History of Psalmody.

By Rev. Henry Beets,

II

Psalmody since the Reformation in the European Continent.

When the bright and glorious day of the Reformation banished the spiritual darkness of mediæval times in the Old World, it also brought honor and extensive use to the ancient songs of David and the other Old Testament saints. As in many other things, Luther was also the pioneer in this respect. It is true, before him, partly contemporaneously, a few had tried to versify a few Psalms in German. Spengler had done this with Ps. 127; Agricola with Ps. 117 and 2, and Hans Sachs with Ps. 19, 11, 13 and 15. But their achievements might be called "rhymes", they were not poetry. Luther however, poet as he was by the grace of God, made *poetry* of the ancient lays of Israel. His volume of 36 spiritual songs, published 1524, contained, besides translations of Latin hymns, and original songs, a small number of Psalms. They were more paraphrases than metrical versions, that is true; they were the Psalms of the old in the dress of the New Testament; but in essence they were the Psalms of Israel. His well known hymn; "Ein feste Burg ist unser Got", is at heart Ps. 46. Some other Psalms thus paraphrased were Ps. 12, 14, 67, 97, 124, 128 and 130. Luther

lived to see his version of the Psalms exceedingly popular. They were sung by all classes and everywhere. The battlefields resounded, and the woods reverberated with them, and they were echoed by the hills and mountain sides. They were translated into different languages of Europe and helped much to spread the doctrines of the Reformation. "Luther's hymns and songs" wrote Adam Conzenius, a Jesuit, "have drawn more souls out of the Catholic Church, than all his other writings combined!" What a pity Luther did not translate the entire Psalter! He was able to do it! What a treasure the churches of the Reformation would have had in it! As it is, the paraphrases of Luther alone represent well might the entire Psalter in the German Lutheran hymnbooks. The vast majority of songs used by that great Church are man-made, uninspired, compositions, splendid in many ways, it is true, but still no peers to the songs of David and of Asaph! Luther and the Lutheran Church never fully grasped the unique, the surpassing, the eternal value of the book of Psalms!

The proper realization of the worth of sacred Psalmody was perceived first by the great leader of the other branch of the Reformation: *John Calvin*. That man of God with his wonderful insight into the depth and breadth of true religion also perceived plainly, and plainer than any one before him, that the book of Psalms was to be the hymnal of the Church thruout the ages. Not that Calvin desired to exclude all other compositions; he favored the versification of different prose portions of the Bible. But the Psalter was to be the book of public praise. As he wrote in 1542 "I agree with Augustine: when we sing Psalms, then alone are we certain that God puts the words into our mouth, as if He

himself sang in us to glorify him." And Calvin succeeded in introducing the Psalms. First of all in Strasburg whither he went after he was banished out of Geneva. Calvin came to that German city in September 1538 as pastor of the French Protestant church there. And in November of that same year his congregation had begun to sing the songs of David in French meter. At first twelve Psalms were used, doubtless written copies. The next year however no less than 18 Psalms were printed. Whence did Calvin get his versified psalms? Twelve of the Psalms of this book — the first Reformed. Psalter published — were written by one of the courtiers of the king of France. This courtier was *Clement Marot*, born 1496, (?) died 1544. Marot was a born poet. Tired of the vain and erotic character of the songs of his days he had been charmed by the beauty and strength of the Psalms of David as translated into French by Vatable. He had attempted to versify twelve of them, viz. Psalms 1, 2, 30, 15, 19, 32, 91, 103, 114, 130, 137 and 143, and had succeeded remarkably well. His version became exceedingly popular. All the aristocratic world of France, including the king, sang the Psalms of Marot. The masses followed. For the time being Psalm-singing became the rage in all France.

Now, Calvin, in some way, became acquainted with these few Psalms of Marot. He recognized their value and utilized them straightway in his congregational worship. But, we stated above, Calvin in 1539 published *eighteen* Psalms, whereas Marot's had only versified *twelve* so far. Whence did he get the other six? They were Calvin's own productions. He felt however that they were very much inferior to Marot's version and rejoiced when he was able in later issues to replace them with those of the French poet. In 1541 Calvin was recalled to Geneva. Forthwith

he introduced his Psalter there also. The next year brought Marot himself to that same city. Being suspected of heresy the French poet fled to Geneva and Calvin made use of his talent to such an extent that in 1543 he could publish a collection of 49 Psalms. Marot alas, did not complete the versification of the Psalter. Fearing men more than God he did not remain loyal to the Reformed faith. But the Lord had raised up another man in his place: Theodore Beza, the famous Theologian (1519-1605.) He completed the versification of the Psalms in meter, in imitation of Marot. The entire Psalter was published in 1562. Beza's Psalms were inferior to Marot's in poetical value, altho not as much as some hostile critics have tried to prove. And God blessed this French Psalter to a remarkable degree. It was used by French Protestant churches everywhere until the end of the 17th century. They were the much beloved songs of the Huguenots thruout their eventful history. They were their battle hymns — especially the 68th Psalm — their songs of comfort, their funeral dirges. They inspired them time and again to perform wonderful deeds of daring, and of majestic faith!

After a lapse of a century and a half however the version of Marot and Beza became unsatisfactory. Conrart and de la Bastide at length became authors of a revised version, which, proving satisfactory to the authorities in Geneva, was published in 1695. It was quite generally adopted by French speaking churches everywhere, altho quite a number continued to use the old version. In course of time however this new version shared in the fate of the old: it became unsatisfactory. And thru the influence of the increasing liberalism among the descendants of the Huguenots psalm-singing in Geneva lost its

attractions. The French Reformed churches at present, with a few exceptions among the Waldenses and elsewhere, use but a selection of Psalms, embodied in their hymnal "Recueil de Cantiques." Sad index it seems to us, of the decline of the Huguenot Churches! The Psalmody of Marot and Beza is not significant for the French churches alone however. They exerted a marked influence on other versions of Reformed denominations. Among these on the Psalms of the Reformed Church of Germany *Ambrosius Lobwasser*, professor of jurisprudence in Königsberg in 1573 published a version in German, modeled after the Genevan Psalms. This Psalter, altho lacking in poetical value, was used for a long time by the Reformed Churches in Germany and also by German speaking congregations in Switzerland. There was a time, during the 17th century, that it virtually crowded the uninspired songs out of the German Reformed Church. The rise of Pietism and Rationalism however changed this again and at present the German Reformed Churches everywhere are very much like the Lutheran denominations: hymns are sung nearly exclusively. In Switzerland no one sings Psalms any more. Of the nine cantonal hymnals in use there, only one contains a few of Israel's sacred songs.

There are however still a number of German churches in Germany and America who give a place of honor to the Psalter. The Reformed churches of East Friesland, in the province of Hanover, have a very poetical version of nearly the entire book of Psalms which they use together with about 300 hymns. But the Old Reformed Churches of East Friesland and Bentheim use the Psalms exclusively in divine worship. They employ a version published in 1793 by *Rev Matthias Jorissen*. Jorissen was a native German, born in 1739, died

1823. He belonged to the Netherland Reformed Church and for the space of nearly forty years he ministered to the German members and adherents of this Church in the Hague. His version is in a New Testament spirit and follows the Dutch version of 1774 quite closely. Jorissen's Psalms are also in use by a number of churches in the Rhine Province, and by the German speaking congregations of the Chr. Reformed Church in North America. Passing from Germany northward, we notice that the *Scandinavian* churches follow quite closely the lead of the German Lutheran Church in the preponderance of hymns. We read of only one attempt to versify the Psalter. It was made by *Torstenius Johannis*, a musician of the Swedish King Charles IX. But his work closely following Marot, was never used. In *Poland* where Calvinism flourished during a brief period, an imitation of Marot was published in 1563. It was made by *Bernard Woiewodka* of Cracow. The neighboring country of *Russia* also received a version of the Psalter. It appeared in 1623 in Wilna, under the title "Psalms sung in Churches." But it seems it was never used to any extent. In *Hungary* Psalmody prospered far more. As early as 1608 a Hungarian version, modeled after Marot's was printed at Hanau. To the present day the Hungarian Calvinists, numbering over two million people, are Psalmsingers. Altho not exclusively, for in Hungary as well as in *Bohemia*, hymns are bound up with the Psalter. But the ancient songs of David, we are glad to notice, are preferred very much in both these countries. To which we may add incidentally that the Hungarians sing their Psalms very slowly, drawing out each syllable as long as their vocal organs permit. Surpassing therefore even the Dutch, so proverbially slow in their public praise.

This leads us to a brief sketch of the history of Psalmody in *the Netherlands* and its *colonies*. The first Holland version of part of the Psalter in meter appeared in 1540. It was the collections of "Souter Liedekens" (Psalter Songs) of *William van Zuylen van Nyevelt*. It followed the prose version of the Psalms as found in the Vulgate, the Bible in Latin used by the Roman Catholic Church. The tunes in it were those of the popular airs of the day. Van Zuylen published his songs to counteract the singing of the erotic and sometimes very vulgar ditties current at that time. He succeeded somewhat in this. But the Lord used this volume especially to spread the principles of the Reformation among the masses.

As these principles were grasped more and more however, the Protestants of the Netherlands began to object to these "Souter Liedekens" on account of their worldly tunes. Three new versions in meter now appeared, accompanied by more suitable music. The first of these was made by *Jan Utenhove*, elder of the Dutch refugee church in London, worshipping in the venerable building in Austin Friars used by a Holland congregation to the present day. In 1548 Utenhove first published 10 and afterward 25 Psalms in Holland meter; Other issues, constantly enlarged, followed. In 1561 the entire Psalter of Utenhove appeared in London by Jan Daye. The title was: "*De Psalmen Davidis in Nederlandischer Sangsryme door Jan Utenhove, van Ghent*." This version was used a number of years by the Dutch Churches in England, and also in Flanders, until Dathenus's Psalter took its place. Even in London itself the latter version was adopted finally in 1580.

In 1565 another Dutch metrical version appeared. Its author was *Lucas de Heere*, born in 1534 in Ghent. It followed the

Vulgate and was never popular. Partly because it contained only 37 Psalms.

The really popular version was published in 1566. It followed, both in meter and music, the French Psalms of Marot. It was made by the wellknown and remarkable *Peter Dathenus*, (born 1531, died 1590.) This fiery and eloquent man had a very checkered career. He rendered the Reformed Church of the Netherlands invaluable services in its early days of struggle and resistance unto blood. The first edition of his Psalter, containing all the Psalms bore the long title: "*Die Psalmen, Des Konincklijken Propheten Davids en de ander Lofgezangen, uit den Francoysen dicht ghemaecht door Clement Marot en de Theodore Bese, in Nederlândische spraecke overgeset door Petrum Dathenum*." It was printed it says at the end of the volume, "in Heydelberghe by Michiel Chiræt, Anno MDLXVI." As mentioned in the title it contained, as supplement, a few spiritual songs, viz. the so called Nunc Dimittis, the magnificat and Benedictus, besides a rhymed version of the Apostle's creed and Lord's prayer — in the main the same which are found to the present day in the back of the Dutch Psalter. This version of Dathenus was popular from the start. It was used during the Eighty years' war with Spain, and thruout the golden age of the Dutch republic. It was used everywhere in the colonies founded by the Netherlanders in South and North America, in South and East Africa, in the East Indies, yea wherever the Dutch flag ever floated on land and sea. It took a wonderful hold of Dutch minds and hearts and retained it universally for over two centuries. And even then some preferred and a few do prefer and use it, to the present day. Still the version is far from perfect. Its rhyme is often uncouth and wretched. It followed the French

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The Banner of Truth.

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Signs of the times.

The Apostle speaking with respect to the principles which embody pure and undefiled religion, makes a distinction between the form and the power: and not only so, but urges the improvement of the principles for the betterment of the individual, and the glory and honor of God. To demonstrate his own attitude, the apostle tells us he was determined to know none other than Jesus Christ and him crucified. This suggests to us that there was a cause proceeding from the facts of Christ's attitude to the world, that caused the open clamour for his life. If there had not existed in the life of Christ a condemning element, the race and malice of the Jews had never existed. But the very fact that the religious principles held by the ancient church was called in question, excited the indignation of the Jews, and recognising the fact that the power which Christ exercised by word and act

threatened the superstructure of their formal pretensions of divine worship.

Christ tells us the nature of his mission in the world did not consist in making a confederacy with existing evils. but in a Regeneration of the individual, making him a new creature, bringing him not only into a formal relation with his God, but imparting unto him the influence of the Holy Spirit, at which time they should receive power. This is a demonstrated fact in the thousands converted and added to the Church.

It is evident when we look about us that instead of finding an open hostility between truth and error, there exists in its stead an effort to reconcile all the differences which exist by the simple admission that it is a fact that we have our different opinions, hence for the sake of peace we will agree to differ. Now this sign of our times while it may appear most generous on the part of those who endorse it, does it agree with Christ's true attitude? He declares that he did not come to send peace on earth (Math. 10 : 34. While he advocated the things that belong to thy peace Luk. 19 : 42. The origin of the term "Protestant church", if we understand the history of its origin, proceeded from the fact that certain evils existed that demanded a separation from its communion. The fact is emphasized when we consider the various bodies that exist and are termed Christian. And especially at the present signs forcing themselves upon our attention, we are compelled to inquire has the Roman Catholic Church changed? Or has the Protestant Church changed? Have we renounced the verdict of our fathers as

to the doctrines entertained by that body? Or have they renounced the doctrines which caused the sad conditions which provoked so much suffering and bloodshed? We have not heard of their change as to their principles. Then one of the signs of the times is this, that the principles as a matter of importance to a proper fellowship in any true federation is being lost sight of in our day.

We are not reasoning for controversies and dissensions. But we wish to inquire if the signs of our times bespeak sincerity on our part to believe? And if we are not sincere in our declarations as to truth professed, will we escape the charge which God's word declares? Math. 16 : 3.

Again what are the signs respecting the Church as it respects the social conditions of the world? In the time when Christ was upon earth He opened the book of Isaiah and found the place where it is written, "The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind to set at liberty them that are bound, to preach the acceptable year of the Lord." The attitude of Christ as a teacher proclaims the immense value he set upon the individual soul. He was a shepherd seeking out the lost sheep, and bearing them in his arms to the fold. The woman sweeps the house until she finds the lost piece. The relation of the Church appears from one point of view if we take the signs of our times, to be a partaker with the world through its members in all its follies. The world

has its theaters, dances, card parties and innumerable other means of entertainments. And while the professed Church has not attained the perfection which the world has, she appears to be doing the best she can to imitate the world, and to show her appreciation of this world's sport and pleasures. To a certain extent she has been handicapped by reason of members possessing means which she did not wish to lose by turning them away from her communion. We are glad to say at this time that while in sorrow of heart we see so much apostasy in our day, that there are others who maintain the needs of separation from the world, and discover the needs of such importance that they willingly refrain from the very appearance of evil.

These are signs in our times, dear readers, which should lead us to personal examination, and lead us to inquire into the trend of our lives. Need we say that the signs should alarm us? Are the prevalent signs a mark of Christian advancement, or, are they an evidence that to a very great extent, that which is called Christianity is simply form destitute of power to renew either the heart or the life of the individual? Brethren these things ought not to be so. The principles of revealed religion will not permit of it, even if the principles of men will. It is the old story which the world has rejected from the earliest period of its existence, and we dare not change our attitude with respect to the conditions, the alarming conditions, which from all the external signs of our days, threaten the existence of a pure Church in the world. We are aware of the fact that this

by some is termed Foggism. But the question still remains, who is on the Lord's side?



A brief History of Psalmody.

Continued from page 55.

version more than the Hebrew original. Realizing this an attempt was made to replace it with a better version. Author of this was the noble *Marnix of St. Aldegonde*, the close friend of William the Silent, a very gifted and learned as well as pious man. His Psalter in meter, following the Hebrew, was published in 1580. It is far superior in poetry and accuracy to the work of Dathenus. Unfortunately all attempts to introduce it into the Netherland Church failed dismally. Beholding that even this excellent version could not take the place of Dathenus' Psalms, various talented men tried to *improve* these more or less. But no matter what was suggested — it was unsuccessful. At last however the beloved version was dethroned. In Jan. 1773 in the Maurice House in the Hague, nine Dutch ministers and two representatives of the States General met as a committee appointed by the government, to prepare a new version. It succeeded in doing so, selecting it out of three different versions published respectively by *Hendrik Ghysen* (1686), by the Society "*Laus Deo, Salus Populo.*" (1761) and by *J. E. Voet*, (1763.) The first copies left the press Sept. 1774. Newyear's day 1775 they were taken into use by the Reformed Churches of the Netherlands everywhere, in villages and cities.

This new version is very excellent in many ways. There is true poetry in it. It is very smooth and easily learned by heart. The spirit of the New Testament is in it in such a way as to render the Psalter very appropriate for use in our days as well as

during the Old Testament dispensation. It renders "hymns" well nigh, if not wholly superfluous. Yet it is far from having the incongruity of the paraphrasing of Watts. Not that the Dutch version is perfect. It has flaws. But to our mind it is a nearly ideal New Testament version of the Old Testament Psalms. Should we ever get an English version equalling it in smoothness, poetry and N. T. flavor — we would thank God and advocate its use very strongly. The Holland Psalter of 1774 rapidly found its way in Dutch churches outside of Holland as well as in that country itself. The Dutch Reformed Church of America made some use of it. To the present day it is the only book of public praise used by the Holland speaking congregations of that Church. The Christian Reformed churches in America which employ the Dutch in their services, love it heartily and use it exclusively. The Dutch Reformed Church in South Africa still clings to it, altho using a number of hymns besides. The Reformed Church in South Africa is like the Christian Reformed Church in North America in singing its Psalms alone. The Holland Churches in the West and East Indies employ this Psalter in their worship. In the Netherlands it is used universally by all Reformed denominations. Tho not exclusively, for the Netherland Reformed Church sings hymns as well as Psalms. There is every prospect that the version will be employed by Holland Reformed people every where for many, many decades to come. There is not one sign to the contrary, bless God! Yet, not all Calvinistic churches in Holland use the version of 1773. A few independent congregations, some hyper-calvinistic, still sing the Psalms of Dathenus. They are found mostly in the province of Zeeland. One solitary congregation in North America follows their example,

The forgiveness of sins is another blessing this Prince gives. Now, the forgiveness of sins is to be preached in His name, by all His sent servants; for God works by and with His Word, that His elect, whom He convicts of sin by His most Holy Spirit in the day of His power, might hear and receive this joyful sound, and walk in the light of His countenance. Unless a poor condemned sinner hath an evidence that his sins are forgiven, he must needs go on heavily; for fear (slavish fear) hath torment; and no burden is so heavy as guilt and sin upon a man. This will make him bow down, but not in humility, rather in despondency; and if ever he be made to rejoice, it is by repentance being brought to his heart, even the forgiveness of sins, according to the riches of God's grace. As the Holy Ghost says, "Heaviness in the heart of man maketh it stoop; but a good word was spoken by Christ to Mary when He was in this world, visibly, unto whom He said, "Thy sins are forgiven." The same, in substance, He had said by the mouth of Isaiah seven hundred years before—"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isa. xliv. 22). Surely, if ever Jesus speaks a good word to a sinner's heart, it is when He proclaims liberty to that poor captive soul—"Go, thou poor condemned sinner, and pray to Jesus Christ." Wonderful have been the effects of this course, as many have testified, and many others could, if called upon so to do. Art thou one of the rebellious? Remember, this Prince and Saviour is ascended on high; "yea, for the rebellious also, that the Lord God might dwell among them" (Psa. lxxviii. 18).

"Hail! Prince of Peace, the sinner's All!
Low at Thy footstool let me fall;
Oh, may my soul Thy name adore

When sins and sorrow are no more!
"Keep Thou alive my faith and hope,
And bear my sinking spirits up;
Help me to wield the shield of faith.
And triumph both in life and death.

H. F.



A Brief History of Psalmody.

By Rev. Henry Beets,

III.

English and Scotch Psalmody.

The first Anglo-Saxon metrical version of the Psalms which has come down to us, is thought to have been made in the twelfth century. Its author is unknown. A copy of it is preserved in the Corpus Christi College library in Cambridge, Eng. Revised copies are found in the British Museum. Nothing is known of the extent to which this Psalter has been used. Equally little is known of the version which the followers of John Wickliff used — the so-called Lollards — altho it is quite certain that they employed psalms to some extent as they went about on their singing and preaching tours. As the light of the Reformation dawned upon England Psalmody came in use there as well as well as everywhere on the European continent. The earliest versification of the Psalms into English metre in the century of the Reformation was prepared by the wellknown and very diligent Reformer Miles Coverdale (1486-1568). His motive in versifying the Psalms was exactly like that of van Zuylen in preparing his *Souter Liedekens*, (p. 55 Oct. Banner), viz. that they might take the place of the vulgar ballads of the day which were sung by high and low of the English people. Coverdale published his book, containing thirteen Psalms, in 1539, under the title: "*Ghostly Psalms and Spiritual Songs*

Drawn out of the Holy Scriptures." The tunes were like those of the popular songs of the time. Alas, Coverdale's purpose, unlike van Zuylen — was not attained. Henry VIII forbade the people to possess it. During the reign of Henry's successor, the Godfearing, Edward VI, so well known as a champion of the Reformation, a number of versified Psalms were published. It is said the princess, later Queen Elizabeth, was the first one to follow Coverdale. Her version of the fourteenth Psalm was printed in 1548. William Hunnis, gentleman of the chapel under Edward VI versified the seven penitential Psalms, very soon afterward. He issued them under the peculiar title "*Seven Sobs of a Sorrowful Soul for Sin.*" In 1549 Sir Thomas Wyatt published another version in meter of the penitential Psalms. During the course of that same year no less than three other versifications of the Psalms appeared. Sir Thomas Smith secretary to the king, published eleven Psalms in English Meter.

A larger book was the one entitled; "*Psalter of David, newly translated into English metre in such sorte that it may be more decently and with more delectation of the minde be reade and songe of all men. Translated and imprinted by Robert Crowley.*" This was the first issue that contained all the Psalms. But it did not come into general use. The same year, 1549, was the year of a publication destined to become much more popular. It was the little volume called: "*All such Psalms of David as Thomas Sternhold did in his lifetime drawe into English metre,*" It was published by E. Whitchurch. Sternhold served as master of the robes of both Henry VIII and Edward VI. He was a staunch support of the Reformation and a Godfearing man. He died the year his Psalms were issued. His volume was prepared to serve as substitute for the popular ditties

of his time — again like Coverdale—and this time more successful. Sternhold's book contained only a selection of the Psalms, variously given as 51, 44, 40 and 37 in number.

In 1551 there appeared an edition which contained 37 Psalms of Sternhold, to which were added 7 Psalms versified by John Hopkins, 'minister at Suffolk. This book was taken up by Scotch refugees on the European continent. They changed it somewhat to make it conform more to the Hebrew and added 7 Psalms versified by Whittingham, one of their pastors. A tune was attached to each of these Psalms. In 1561 a volume was published in Geneva containing 87 Psalms. Of these 37 were by Sternhold, 7 by Hopkins, 16 by Whittingham, 2 by a certain Pulain and 25 by William Kethe, a native of Scotland. As a supplement it contained a number of spiritual songs.

Finally, in 1563, the entire Psalter of 150 Psalms was published. It was entitled: *The whole Booke of Psalms collected into English metre by Thomas Sternhold, J Hopkins and others; conferred with the Ebrue, with apt notes to sing them with all. Imprinted at London by John Day.*" This volume came into general use in the English churches. Not immediately, it is true, because the prose Psalter continued to be chanted for a long time yet in the established Church. But, altho slowly at first, it became popular at length. During the reign of Queen Elizabeth's successor, James I, no less than sixty different editions of the Psalms of Sternhold and Hopkins appeared. It continued in England almost to the time of the Restoration. Even to the present day it is employed in some country parishes of England and Ireland. Sternhold and Hopkins Psalms are usually spoken of as the "Old Version." Many have sneered at its rugged and

uncouth expressions. John Wesley called it "scandalous doggerel," and it must be admitted, its poetry is very poor, judged by literary standards of today. One redeeming feature however is possessed by it: faithful adherence to the original, and that means a good deal.

After the Old Version had become popular, a great number of attempts were made to give the Church better versifications of all or some of the Psalms. It is said that no less than one hundred and fifty persons versified smaller or larger parts of the Psalter before the close of the seventeenth century. Among them are men as well known as archbishop Parker, Lord Bacon, John Milton and Richard Baxter. But all of these attempts were futile.

A century and a half however after the Old Version had been published, there appeared a volume entitled, "*A new Version of the Psalm of David, fitted to tunes used in Churches.*" (London, 1696). And this volume would at last succeed in dethroning the Old Version. This new version was prepared by *Nahum Tate*, born in Dublin 1652, died 1715, for some time poet laureate of England, and Rev. Nicholas Brady, born in Ireland, 1659, died 1726, a clergyman of the Established Church.

Tate is supposed to have been the better poet of the two. Tate and Brady's Psalms are far smoother than those of the Old Version. They contain some fairly poetical portions. But as a whole their versification is tame and monotonous. Some spoke disparagingly of its "inflated verbosity". The authors were so fortunate as to obtain the sanction of the reigning monarch (William III) for its use in the Episcopal Church. Many critics objected to it. The masses were loath to part with the Old Version with which

they had become so familiar. But notwithstanding this Tate and Brady's Psalter at last took the place of the old and is now used in most of the Episcopal Churches of England, Scotland, Ireland and the British Colonies. It is known to this day as the "New Version."

Not many years after the adoption of the New Version there arose in England a poet of no mean ability who was to exert a great influence on the Psalmody of nearly all English speaking Churches. This poet was *Isaac Watts*, an independent minister, born at Southampton 1674, died 1748. Watts, when a young man, had come to dislike the Psalms sung in the meetinghouse where he attended, on account of their poor poetry. Complaining about this to his father he was told to try what he could do to mend the matter. Watts tried. His effort was praised. And in the year 1719 he was able to publish his versification of all of the Psalms, together with a large number of hymns. Watts did not simply versify the Psalms. He remodelled them. As he himself wrote to Cotton Mather: "It is not a translation of David I pretend, but an imitation of him so nearly in Christian hymns, that the Jewish Psalmist may plainly appear, yet leave his Judaism behind." And Watts carried out his plan. He never hesitated to read into the Hebrew Psalms their New Testament exegesis. He substituted everywhere the gospel for the law. Where the Psalmist speaks of sacrifices of bullocks, Watts speaks of the sacrifice of Christ. Does the Psalmist speak of fear, Watts of faith and love. The Psalms of Watts contain very beautiful portions. As a rule they are spiritual and edifying. They have been a source of comfort to millions. Their popularity among the Independents in the United Kingdom was phenomenal. A few are

used to this day in nearly all English speaking Churches. Yet, it must be confessed that Watts' rendering of the O. T. Psalms, cannot escape the charge of incongruity. He took too much liberty with the inspired songs of Zion.

A history of Psalmody would be very incomplete indeed, without mentioning Psalmsinging among those who are often called the Psalmsingers of English speaking people — the *Presbyterians of Scotland*. Therefore we close our present article with a sketch of Psalmody among them.

The Scotch Reformed people began with Psalmsinging at a very early date. Their first metrical Psalms were composed by *John and Robert Wedderburn*, two brothers, living in the City of Dundee. On this account their Psalms are usually known as "Dundee Psalms." It seems they published twenty different Psalms. They were sung to the tunes employed at the time by the Dutch and French refugee churches on the continent. There are indications that some or all of these Psalms were in use among the Scotch as early as 1544.

When the version of Sternhold and Hopkins appeared the congregations in Scotland began to supplement their Dundee Psalms with these.

And when the Genevan volume of 87 Psalms was published in 1561 (see above), this was immediately adopted by the Scotch Church. The Dundee Psalms were abolished. The same year the General Assembly of the Church of Scotland resolved to prepare a volume of the Psalms for its own use. This was published in 1564 with the title; "The form of prayers and ministration of the sacraments etc, used in the English Church of Geneva, approved and received by the Church of Scotland, whereunto that was in the former Bookes are added

sondrie other prayers, with the whole Psalms of David in English metre." This new Psalter contained the 87 Psalms of the Genevan edition of 1561, some Psalms versified by Robert Pont and John Craig and a number of new versifications of John Hopkins. All of these however had been altered to suit the taste of the Scotch assembly. Not alone words and lines but whole verses had been changed considerably. This Scotch Psalter of 1564 continued in undisputed use in Scotland for an entire century. It was published time and again both in Scotland and in Holland.

But after a century the Scotch version was to share in the fate of all the other versions dating from the early days of the Reformation. We read that Robert Pont, mentioned above, was appointed as early as 1601 to revise the Scotch Psalter. But nothing came of this. King James I, a poet as well as a theologian, soon afterward personally began the work of revising the Psalms. By the time of his death (1625, he had versified no less than 31 Psalms. King James' version was revised and completed by William Alexander and published in 1631. It became known as the "*Royal Psalter*." Some of its portions speak well for the poetical ability of the monarch. His son, Charles I, made repeated attempts to substitute the Royal Psalter for the version of the Scotch Assembly. But it was all in vain. The people clung tenaciously to the old Psalter. Until—as we said—a century after its publication.

The version to take its place is usually known as Rous' version. Francis Rous was born in Cornwall in 1579 and died in 1658. He was a scholarly man, several times a member of Parliament. God fearing and zealous for the truth of the Reformation. He first published his version of the Psalms in 1641 and again in 1648.

It bore the title "The Psalms of David in English meeter, set forth by Francis Rouse". This latter volume was laid before the famous Westminster Assemblies of divines which was convened by order of Parliament, and solemnly opened July 1, 1643.

This assembly adopted the version of Rous. Principally because it was "so closely framed according to the original text". But before it was put into the hands of the churches it was thoroly revised. Not alone by a committee of the Westminster Assembly which labored on it for about two years, but also by committees appointed by Scotch Presbyteries and Assemblies. Seven years in all were spent in revising and correcting Rous' Psalms, and they were modified to such a degree that even Rous himself would have had difficulty in recognizing his own work. It had virtually become a compilation from the versions of Sternhold and Hopkins, King James' and others, as well as from the version of Rous. At last it was printed in Edinburgh in 1650, with the title: "The Psalms of David in meeter: newly translated and diligently compared with the original text and former translations; more plain, smooth and agreeable to the text than any heretofore. Allowed by the Authority of the General assembly of the Kirk of Scotland and appointed to be sung in Congregations and Families." It was gradually introduced in Scotland until it came in universal use there. The Presbyterians and Independents in England did not adopt it as generally as the Scotch had hoped, yet it was extensively adopted among them. Even some Baptists employed them in their worship, yea the Unitarians of Ulster, in Ireland. In the British colonies the version of Rous was likewise received with approbation by all Presbyterian bodies and many other Dis-

senters. For over two centuries it continued in authorized use among the dissenting Churches of Scotland and Ireland. And rightly so. Rous' version has many merits. Chief among them is its strict adherence to the words of inspired Scripture. Besides, it has many very happy renderings of the original and some really poetic portions.

But it must also be admitted that very many of the expressions are awkward. And that its rhyme is often very imperfect and sometimes even wretched when looked at from a poetical standpoint. Many of its terms are antiquated. Altogether, a new, version, up to the standards of our days, is urgently needed. Otherwise Psalm singing will suffer irreparable damage. Even now it is fast losing its hold among the Scotch, so favorably known for their staunch adherence to Psalmody. In all the large denominations of Scotland hymns are being sung today and since many a day.

* * *

~~word—AMEN.~~

* * *

A Brief History of Psalmody.

By Rev. Henry Beets.

IV.

Psalmody in North America.

When the first Protestant settlers of North America who cared anything for God and his worship, came to this country they naturally took along the Psalters or Hymnals they had used in their home churches. The colonists of *Virginia* and its neighboring settlements therefore who belonged to the Established Church of England, first employed the "Old Version" of Sternhold and Hopkins, ("Banner", Nov. p. 68). The Dutch of *New York* and *New Jersey* sang the praises of God out of the version of Dathenus, (Banner, p. 55.) The

Huguenots who settled in the *Carolinas* and elsewhere, used the Psalms of Marot (Banner, p 53.) The Germans of *Pennsylvania*, employed the versions of the Lutheran or Reformed Churches to which they belonged. And the Presbyterians who settled in the last named colony and other places clung loyally to the Psalters then used by their brethren in Scotland, Ireland or England. But a notable exception to this was formed by the first settlers of *New England*, the Puritans. For these did *not* use the versions employed in the land of their fathers. They brought to America an entirely different version. A version made in Holland and adopted by them while in Holland, where the first of them had gone in 1608. The author of this was the wellknown Henry Ainsworth, born in Lancashire, England in 1560, died in Amsterdam about 1623. He was a God fearing man, a scholar of note and pastor of the Independent or Brownist Church in Amsterdam until his death. His version was published first in the latter city in the year 1612. The title was; "*The Book of Psalms published both in prose and metre. With annotation, opening the words and sentences by conference with other Scriptures.*" Ainsworth had versified the Psalms out of the original Hebrew. He has also turned them into prose and set this version next to the other, to be easily compared. Something like the Dutch Psalm books still have. Short notes were added to explain hard words and phrases. This book contained music as well as the words. As the author stated: "the singing notes I have most taken from the English Psalms, when they will fit the measure of the verse; and for the other long verses I have taken (for the most part) the gravest and easiest tunes of the French and Dutch Psalmes" "The music was printed in the lozenge or diamond-shaped notes, without bars, and

was in the German choral style."*)

Ainsworth's version was gladly received by the Independents in Holland. And when the "Pilgrims" left that hospitable country they took "a neat edition" of it along to the New World. For over twenty years after the landing in Plymouth this Psalter comprised the whole Psalmody of the New England Puritans, and, along with those of other versions, it continued in use in some parts until the close of the seventeenth century. Ainsworth's Psalms have been severely criticized for lack of taste and poetic merit. And certainly much of this criticism was just according to present standards. These however are not to be used in judging poetry of nearly three centuries ago. This certainly can be said of the version now considered: it aimed to adhere strictly to the sacred text. And this was one of the main features desired. As a sample of the style of Ainsworth's Psalms we insert his rendering of

Psalm I. †)

"O blessed man that doth not in
The wicked's counsel walk;
Nor stand in sinners' way; nor sit
In seat of scornful-folk

But setteth in Jehovah's law
His pleasurable delight;
And in his law doth meditate
By day and eke by night.

And he shall be, like as a tree
By water brooks planted;
Which in his time shall give his fruit
His leaf eke shall not fade.

And whatsoever he shall doe
It prosp'rously shall thrive
Not so the wicked; but as chaff
Which winde away doth-drive.

*) See Longfellow's *Courtship of Miles Standish*, Part III.

†) This Psalm we copy from the valuable work "*David's Harp in Song and Story*" by J. W. Clokey, D. D. now of Troy, O. We are very much indebted to this treatise. Its main fault lies in the scant treatment it accords to the Psalmody on the European continent, especially that in the Netherlands

Therefore the wicked shall not in
The judgement stand *upright*^{*)}
And in the assembly of the just
Not any sinful—*wight*.

For, of the just, Jehovah he
Acknowledgeth the way:
And way of the upgracious
Shall utterly - decay."

But Ainsworth's version was not satisfactory to all Puritans, mainly because it was not as literal a rendering as some desired. They thought God ought to be praised in public worship, as much as possible, in the very words of Scripture. Consequently, about 1639 some of the chief divines of New England, among whom were the wellknown John Eliott of Roxbury, and Richard Mather of Dorchester, Mass., took each of them a portion of the Psalms to be versified as literal as possible. The result of these labors was "*The Bay Psalmbook*", published in 1640 in Cambridge, Mass., the *first book* printed in British America.*) It bore the title: "*The Psalms in metre, Faithfully translated for the use, Edification and Comforts of Saints, in public and private, especially in New England.*"

This Bay Psalmbook, also called the "*New England Version*" was afterward somewhat "revised and refined" by President Dunster of Harvard College, assisted by Richard Lyon. This version was issued in 1650. "For over one hundred years, this revised Bay Psalmbook passed through edition after edition without any alteration whatever. It met with favor, not only in New England, but in the old country as well. Numerous editions of it were published in England and Scotland. It was the first printed American book. Its uncouth ruggedness surpassed, the old version of Sternhold and Hopkins. Indeed its poetry was simply wretched in numerous

places. The quantity of the lines varied greatly, some containing more and some fewer syllables than the metre required. This fault was remedied by contracting or lengthening a word as the case called for. The word nation was sung e. g. was containing three or even four syllables. "In the city" was contracted to: "I' th' city" etc. We give two brief quotations as samples of the wretched "poetry" the Bay Psalmbook contained:

"The Lord's song sing can wee? being
In stranger's land, then let
Loose her skill my right hand if I
Jerusalem forget." [Ps. 137.]

"The earth Jehovah's is,
And the fulnesse of it:
The habitable world, and they
That there upon doe sit." [Ps. 24.]

The only reason why such a version could be adopted, tolerated and loved was because it was as liberal a rendering as the Puritans had never had before. And, as we said, this was what they considered the chief desideratum. When the authors were reprimanded for their unpoetic rendering of their version, they would say: "God's altar needs not our polishing, for we have respected rather a plain translation than to smoothe our verses with the sweetness of any paraphrases, and so have attended to conscience rather than elegance."

And yet the tender conscience of of those who insisted upon singing "the Lord's songs of prayse according to his own wille", were not fully satisfied. The Rev. John Cotton wrote a tract to prove that the singing of *literal* Psalms was a godly exercise. And Cotton Mather in 1718 published his "*Psalterium Americanum*" or "The Book of Psalms in a translation exactly conformed unto the Original, but all in blank verse fitted unto the tunes commonly used in the Church." He did not want to injure the conformity to the origin-

To be Continued on page 90.

*) Cl. "Literary Digest", Aug. 1, 1903, p. 134.

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of the Lord in the most precious fundamental truths of the Gospel, to show what fruit those truths bear in those who receive them in love, and what a true Godly experience is, as distinguished from the merely common operations of the Spirit in many who have a name to live and are dead.

We have been moved hereunto by the consideration that those truths, once esteemed as the foundation of all True Religion, are being sadly undermined, and their Glory eclipsed by specious errors in doctrine and practice in these days of formality, these perilous times.

Against the floods of Socinian, Arminian, Hopkinsian, Antinomian, and such like errors, for their names and forms are Legion—we propose to raise a Standard: “When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him,” Isai 59: 19, lest all be swept away by it, and this should be so. For if the foundations be destroyed, what can the righteous do.” Psal. 11:3.

Laboring to maintain the Truth in its Purity, Savour, and Uncion, will then be our earnest endeavour.

We propose to take as our standards, first—the Bible, then The Heidelberg Catechism, the confession of Faith, and the Heads of doctrine established by the Synod of Dort, &c. With such approved authors, whose writings have ever by the pious been considered safe guides in exposition and illustration, we shall quote from such authors as Owen, Flavel, Toplady, Brakel, &c., of the purer days of the Reformed Church: and also from time to time select sermons of those faithful men whose praise is still in the churches. We shall also endeavor to give the news of the churches, as

may be interesting and important; so that all who feel an interest in the things pertaining to Zion, may know of the dealings of the Most High, in providence and grace with us.

With a deep feeling of our unfitness for the work, yet with earnest desire to further the Master's cause, and maintain the truths we love, and with ardent prayer for his blessing, we remain yours to serve, with such as we have,
THE EDITOR.

The Editor who wrote the above was, as you know, the late Rev. J. Y. DeBaun who continued the only editor for eleven years. In 1877 Brother DeBaun relinquished the control of the Banner to the Classis, and since it has been published under the auspices of the Publication Committee of the Classis of Hackensack.

Since our union with the Western branch of the Church there has arisen a growing needs for English literature. Some brethren suggested that the times demanded a larger publication, more frequently issued, and to embrace more departments of Church work.

By a resolution of the last session of the Classis of Hackensack, it was decided that the Publication Committee be empowered to assign the financial and others interests of the Banner of Truth to a stock company, if such company was formed, with the proviso that our Church news should be published and that the present subscribers be protected. As such a company has been organized by some brethren of the Churches both East and West, the Banner will therefore be under a new management in the future. Beginning with January 1904 the Banner will be issued semi-monthly and changed somewhat in appearance. But as a new apparel

does not change the character of the person, so we believe that the Banner clothed in a more beautiful dress will not change the character of its teachings. The Banner will continue to be strictly Calvinistic and in entire agreement with the doctrinal standards of our church. Hitherto the Banner volume began each year with the July number, but it is the intention of the new company to begin a new series with the January number and make the Banner year begin and end with the Calendar year. The subscription price for the semi-monthly will be one dollar per year in advance. But the Publication Committee would call the attention of the readers of the Banner to the following proposal of the new management, viz. the present subscribers of the Banner, by forwarding 50c to the treasurer of the Banner of Truth, can have it sent to them to the close of the year 1904. The new management are all interested in the welfare of the Christian Reformed Church and we hope their efforts to make the Banner more useful and attractive will be approved by the subscribers. It is the desire of the undersigned that the friends of the Church both East and West will use their influence to make the new undertaking a success, and with God's blessing may it be helpful in spreading the truth far and wide.

Finally we would ask all subscribers who are in arrears to forward their subscriptions at once so that we can give as complete a report as possible to the new treasurer which we want to do about Dec. 15th. The name of the new treasurer will be given in the next issue.

J. C. Voorhis,
S. I. Vanderbeek,
J. A. Westervelt.

A Brief History of the Psalmody.

Continued from page 87.

nal "for the clink of Rhyme." The Psalms of Cotton Mather were in common meter. Some however were so arranged that Long Meter tunes could be sung to them. This was done very ingeniously by the insertion of two syllables in black letters in the second and fourth lines. Here is a sample of this.

Psalm CXVI.

"I am full of Love: It is because
[Of this] that the Eternal God
Hath hearkened now unto my voice
[And hath] my supplications heard.
Because that he hath unto me
[Kindly] inclined his gracious ear,
Therefore upon him will I call
While I have days [of life.]"

But Mather's version, however valuable in some respects, did not find favor with the churches. Certainly not on account of its literalness. But perhaps partly because of its intricate arrangement. Above all because it was published without music.

It seems that soon after this craving for as literal a rendering as possible, a reaction set in among the New England church people. A very easily understood reaction. From one extreme they fell into another. The Psalms as versified by Isaac Watts (Banner, p. 69) because the rage in the latter part of the eighteenth century. The General Congregational Association of Connecticut requested the poet Barlow to revise these Psalms. In 1785 the improved edition was published. Some Psalms, not versified by Watts, were added. This edition was largely adopted in New England and its use was also allowed by the Synod of the Presbyterian Church of 1787. Soon after, the Association mentioned above requested Dr. Timothy Dwight to revise the Psalms of Watts once more. He began the work about 1797 and succeeded in producing a version adopted not alone by the Congregationalists but also by the General Assembly of the Presbyterians, (1802). Dr. Dwight had added to his Psalms a number of hymns selected from various authors. These were also adopted. And they proved to be something like the Trojan Horse of ancient history. Slowly

but surely the hymns, once introduced, began to crowd out the old Psalms. The Psalms were not near as "elegant" and "evangelical" as the hymns, and consequently were sung less and less. Different attempts were made to produce really poetic renderings of the songs of David. Some, notably the versifications of *Prof. Abner Jones*, were really meritorious productions. But the fight for Psalmody was a losing fight. At present the Congregational Churches of the United States are hymnsinging churches in the commonly accepted meaning of that phrase. Only a very few renderings of certain Psalms are found among the many hundreds of hymns used by them.

The same can be said of the Baptist dominations of our land. A slow transition from Psalmody to Hymnody. The various Methodist churches in the United States were hymnsinging nearly from the beginning. The influence of the Wesleys and their poetical gifts was largely the cause of this.

The history of Psalmody in the Presbyterian Church in America—often called the Northern Presb Church is largely like that of the Congregational denomination. Also a slow but certain change from Psalms to hymns. During the colonial period the various congregations composing the Presbyterian Church, used the Psalms. Some sang Rous, some Sternhold and Hopkins, some the New Version of Tate and Brady, a considerable number used the Bay Psalmbook—a wide diversity but all were Psalmsinging churches. After the American Revolution a change set in. The younger element, with more refined notions of poetry and music, began to be dissatisfied with the current versions. Soon the dissatisfaction developed into dislike. Now, if the church authorities had only tried to prepare a better version at this juncture. But no, conservatism of a wrong nature kept them from doing so. The inevitable result was that a number of progressive sessions in the largest congregations took the matter in their own hand, and without seeking the approbation of the highest church courts, the version of Watts was introduced. Many a bitter and

unseemly fight now took place in several churches between the conservatives and progressives. But slowly and surely the newer version became victorious. In 1892 permission were granted by the assembly to use the revised version of Dr Watts' Psalms as prepared by Dr. Dwight. With these Psalms the 263 hymns attached by Dr. Dwight also found admittance. Their use was "allowed in such congregations as may think it expedient to use them in public and social worship." For over half a century the book of Psalms, now occupied a place of equality with the uninspired hymns. But Psalms were sung less and less, hymns were given out more and more. Then the Psalms were deprived of their distinctive place in the Presbyterian book of praise. When, in 1874 Dr. Duryea's hymnal was sanctioned by the General Assembly there were a number of Psalms in it — it is true. But mixed up with the 972 "sacred songs" it contained and all called hymns. This is still the case with various "Hymnaries" and "Hymnals" employed by this important body of churches. It is to all intents and in every way a hymn singing denomination.

The same story is virtually that of the *Dutch Reformed Church of America*. Before the Revolution, the Holland Psalms of Dathenus and, to a limited extent, the new version of 1774 (Banner, p. 58) was used. After the Revolution hymns found entrance. Their introduction must largely be laid to the charge of the well known Dr. J. H. Livingstone often called the "father" of the Dutch Church. To quote from a "Brief notice," written by Dr. Strong Stated Clerk of Synod, prefixed to the "*Psalms and Hymns*" of 1847: "After the period of the American Revolution, when it was found necessary to introduce English singing, the Rev. Dr. Livingstone compiled a book of *Psalms and Hymns* in the English language, which was published with the express approbation and recommendation of the General Synod, in the year 1789. This book continued in use in the churches until 1812 when . . . Synod . . . requested the Ref. Prof. Livingstone to make the selection of Psalms and Hymns agreeable to the views then expressed, and appointed

a committee to whom the same should be submitted for their examination and approval. At the session of the Synod, held in October 1813, this committee reported in favour of the selection, and the Synod accordingly adopted it. . . . In the year 1830 the General Synod deemed it expedient that an additional number of hymns should be added to those contained in the book then in use, and accordingly a committee was appointed to make a selection, on a variety of subjects, with the view to constitute a second book of hymns. At the next session of the Synod, this committee reported a selection of 172 additional hymns, which were approved, ordered to be published as a second book of hymns and authorized to be used in all the churches." Soon after this (1843) a "Social and Sabbath School Hymn book" was approved by the Synod. In 1847 a new volume of "*Psalms and Hymns*," from whose preface we just quoted, was issued by authority of Synod. In this book the Psalter still retains its place of honor in the first part of the book. But — o sign of the tendency! — no less than 738 hymns are found in the same volume! Since then, the Psalter has lost even this place and, as in the other churches we mentioned, a few Psalms are found scattered in the various "Hymnaries of the Reformed Dutch Church. The Holland speaking part of it alone forms an exception, since it still uses nothing but Psalms in its regular worship. But in meetings of the Young People the "Gospel Hymns" and other books of Songs are used nearly exclusively. Soon, Psalmsinging in this Church will be a thing of the past! The history of Psalmody in the Presb. Church in the U. S. (the Southern Presb. Church) is very much like that of preceding ones. In 1861, soon after its secession the Northern Church, the General Assembly appointed a committee "to revise and prepare for use of our Church a suitable Hymnbook". The work of this com. was approved in 1866 and published as the "*Psalms and Hymns*." Two other Books were commended later viz "*Psalms and Hymns and Spiritual Songs*" and "*Hymns of the Ages*" In 1898 the General Assembly appointed another committee to prepare "a Hymnbook that will meet the demands of our

Church, the product of her own life and effort." As a result "The new Psalms and Hymns" appeared in 1901. Its title is somewhat misleading however. The Psalms do not occupy the place of honor in it which the title would lead us to expect. There are about 100 selections of 64 Psalms in this volume, most of these are of Watts. And they are incorporated as hymns among its 715 hymns in the book. Were it not for an "Index of Psalms" in the front it would be quite difficult to see why the book should incorporate the name "Psalms" in its title at all.

Better by far away in this respect is "*The Presbyterian Book of Praise*" of the Canada Presbyterian Church. That might very justly preserve the historic title "Psalms and Hymns" because it still retains the Psalms in their place of honor, separate and in front. Before 1881 the Canadian Church made use of all manners of Psalters and Hymnals — about 15 different kinds in all. Some congregations used Rous, others the Scottish Paraphrases and Hymns; some the (Scotch) United Presbyterian Hymnal etc. etc. Realizing the unsatisfactory nature of this multi-formity, steps were taken to prepare a new book. As a result "*The Pres. Book of Praise*" already mentioned, was published in 1897. It consists of two parts. The first contains 121 selections from the Psalter, the second part numbers 609 hymns. This volume seems to be an excellent one in many respects and we do not wonder that it is fast coming into universal use in the Canadian Church.

We have seen so far how nearly all American Churches are largely or nearly exclusively hymnsinging denominations. We are glad to state however that there is an encouraging number of exceptions. These exceptions are formed by the so-called Presbyterian "Seceder Churches" of our land. In fact, they use the Psalter exclusively in their public worship. Who are those denominations? They are the Reformed Presbyterian Churches (Synod and General Synod) the Associate Reformed Synod of the South, the Associate Church and the United Presbyterian Church, As the people forming there

denominations are largely of Scotch descent, Scotch Psalmody has been their from the beginning. Many of them consider it sinful to use anything but Psalms in public worship. Their highest church courts not only excluded all hymns but also the paraphrases or rhymed portions of a few scripture passages appended to many Psalters since the days of Calvin. And by legislation and discipline they have zealously procured uniformity and prevented innovation in the matter of Psalm-singing. The Reformed Presbyterian and Associate Churches to the present day use Rous and nothing beside. The United Presbyterian denomination, formed in 1858, at first used Rous likewise. But in 1872, after years of labor and overturning, a revised edition of the old book was published and introduced. Added to this were many new renderings of the most important psalms. The poetic and musical value of this work were considered very satisfactory. However, the issue of 1872 did not continue in use very long. In 1884 the General Assembly directed the Board of Publication to have the Psalter revised once more. A committee composed of Dr. W. J. Robinson, D. D., D. S. Thompson, Jas. W. Collins, R. S. Robb and John White succeeded, after much labor, in publishing a new version in 1887. It contained very many second and a few third versions. Some of these are decidedly, even very decidedly, better, than the old renderings placed alongside of them. Four hundred different tunes, many of them very excellent, accompany the Psalms. On some pages two tunes are found. The book proves to be very satisfactory. There are however two features of the volume which call loudly for improvement. The one is the presence of a number of old renderings which are clearly antiquated, and sometimes very unpoetical, yea, suggestive of doggerel. They were retained principally to please the older generations of church members wedded to the older versions. This mediating policy it seems to us, ought to come to a close as unsatisfactory to both sides. The second feature requiring emendation is, it seems to us, elimination of all second and certainly all third versions. This is

often times bewildering to the novice who uses the book. It creates uncertainty in the mind as to what is really the meaning of certain phrases of these psalms. And it prevents memorizing, so desirable for young and old.

It was this new U. P. Psalter, then still in process of publication, which Oct. 1886, was formally adopted by resolution of the Classis of Hackensack — now part of the Christian Reformed Church — as the Book of Praise of the True Reformed Protestant Dutch Church. This Classis, Oct. 1884, “in view of the deficiency of books and defectiveness of our Psalmody”; had appointed a committee to submit a plan for a new Psalter. The committee consisted of Revs. J. Y. De Baun, G. A. Haring and A. Van Houten. At the session of Oct. 1886 the committee was ready to report. It had chosen the U. P. Psalter “after careful examination and comparison” of other versions. Its report met with universal approbation. The Revs. S. I. Van der Beek, J. C. Voorhis and J. A. Westervelt were added to the committee which was authorized to have 2000 copies printed. Finally, at the session of Oct. 1887 this committee reported that “the new Psalm and Hymnbook” was completed and placed in the hands of the stated clerk. Who by that time had sold over 700 volumes. The committee therefore had accomplished at last what had been entrusted to a similar body appointed as far back as 1826, but which had failed to do its duty through various reasons. During all the intervening years the True Dutch Church of necessity had made use of the Psalter of Livingston and his first selection of hymns, mentioned above. The committee whose work was accepted finally had also selected and “rearranged” fifty two hymns, in several parts, to suit the 52 Lord’s Days of the Heidelberg Catechism. They were added as an appendix, partly because the people, so accustomed to singing some hymns, would have been very loathe to do without them altogether. But partly, and we hope principally, because acknowledgement was taken of the very evident fact that many earnest children of the Lord have a craving after at least a few sacred songs in which the Savior, his

work, his benefits, the Triune God, the Church and its Sacraments, could be mentioned in plain New Testament phrase. As such, we believe, our 52 hymns really fill a gap. And they have been used and are used to the present day by all our English speaking churches with a good deal of edification. This is the case the more because the hymns which have been selected are strictly orthodox, are in the main quite poetical and have the right ring to them. However, we think a number of them could be safely left out without doing real harm either to the completeness of the selection, or to its poetical excellence. And God forbid that our hymns should ever become anything more in our Church than an “appendix.”

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Michigan Notes.

Rev. J. W. Brink has declined the call extended to him by the Board of Heathen Missions, to be missionary among the Zuni Indians

Rev. W. D. Van der Werp of the Fifth Ave. Chr. Refd. Church, Grand Rapids, Mich., has been troubled of late by “clergyman’s sore throat” in aggravated form so that he was unable to preach for two or three sabbaths. We are glad to know however he is recovering and could administer the Word again during one service, on Nov. 22.

The Oakdale Park congregation, Grand Rapids, was shocked on Nov. 15 by the announcement that its pastor, Rev. H. M. Van der Ploeg, had accepted the call extended to him the second time by the church of Lafayette Ind. Dec. 6 bro. van der Ploeg will deliver his farewell sermon. The next sabbath, Dec. 13, he expects to be installed in his new charge. We understand Rev. Henry Beets his brother-in-law will conduct the installation service and preach the sermon. We are very sorry to see the brother leave the Grand Rapids church.

Rev. J. Groen declining the call of the Central ave. Church, Holland, Mich. the Rev. L. Veltkamp has been chosen to assume the pastorate of this large congregation.

We notice in “De Wachter” that Miss

Nellie Noordhoff, our missionary teacher in the new mission station Rehoboth, near Gallup, N. M. is endeavoring to get a number of Indian boys and girls, to start a little boarding school. This certainly is a very good move. Something very necessary. The children we reach in the government boardingschools come and go. It is a floating population. And we cannot indoctrinate them as much as we would like. The government could not allow such. To have schools of our own is highly desirable therefore. And will certainly prove a success, with the blessing of the Lord. Other denominations have reaped good harvests of such efforts. Of course, to run a boardingschool is a costly affair. We understand the expense will be borne largely if not wholly, by different Sabbath schools. This latter will certainly create a good deal of enthusiasm among the youth of these schools.

Mrs. Rev. H. Fryling of Fort Defiance, Ariz. has been ill with a severe attack of typhoid fever. We do hope and pray she will recover.

At the last meeting of the Classis of Grand Rapids, West. it was decided to cooperate with the classis of Grand Rapids East to call a home missionary for Grand Rapids and environs, to labor among the neglected and churchless people which cannot be reached by the regular ministry. Many a door seem to be open to our denomination. May the proper man be chosen soon and the precious and necessary work prospered.

At the meeting of the Classis Grand Rapids West it was decided also to start a movement to petition the town authorities to enforce the Sunday laws of the city in a better manner. Sabbath desecration is constantly growing in Grand Rapids. Formerly no theater nor saloon was open on Sabbath. Now several playhouses perform regularly on Sunday and it is said saloons do a thriving business on that day. May the committee be zealous and successful.

There is room for improvement of Grand Rapids morals. A few days ago the former mayor and some 15 or 16 alderman were arrested and brought into court,

charged with accepting bribes, ranging from \$2,500 to \$3000. The charges seem to be pretty well founded.

Melis Stoke, Jr:

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The Illogical Character of Christian Science.

Christian Science demands of the subject to believe there is no such thing as *material existence or substance* and hold that it is only a fiction, the result of imagination. We would naturally suppose this was too gross to be embraced by any, of even moderate intelligence. But when we view the error or illusion in its various inroads it makes upon the articles of our Catholic Christian faith, the sufferings of Jesus was only mental, he did not suffer in *body* and soul, it converts the solemn tragic events of Gethsemane and Calvary into a phantasm. When Jesus after his resurrection saw his bewildered disciples filled with scepticism and unbelief, he said, (Luke 24 : 39.) "Behold **my** hands and my feet; that it is I myself, handle me and see; for a spirit hath not flesh and bones, **as ye see me have.**"

Those who believe in this new cult, hold that Mrs. Eddy is as much inspired in writing her *Science and Health*, as was Mathew, Paul, and the Prophets, and that with the close of Bible revelation, inspiration and miracles have not ceased. This explains why that in a Christian Science Church the sayings of John, Matthew and Christ are on one side of the church and the sayings of Mrs. Eddy are on the other side of the church. It is held that if Mrs. Eddy's teaching was fully embraced, the vast everyday mortality would not be, and the text 'it is appointed unto man once to die, and after death the judgment', would be proven false. If the apostle Paul had been taught by Mrs. Eddy, he would not have needed to pray thrice that the affliction might be removed for under her treatment his thorn in the flesh would have disappeared. Is not this a presumption bordering on the profane?

Who is Mrs. Eddy, that is so venerated that many will walk miles to even catch a

St James Version and the Revised Version, the titles are correctly given. While it is not so essential, yet we ought to study to be correct in our division of scripture.



What Shall The Harvest be?

The subject for this evening is. What shall the harvest be? It is in the form of a question, and for its correct solution, I shall refer you to the infallible Word of God. Harvest, literally with the husband man, is a gathering or ingathering of the fruit of the field and is always a joyous season especially so, if the crops are abundant. But in the sense in which this question comes to us tonight "What shall the harvest be? Well, it will be according to the seed sown. Now there cannot be a harvest time without a preceding seedtime. "Whatsoever a man soweth that shall he also reap". Like produces like. "Men do not gather grapes of thorns nor figs of thistles", But to be more explicit. All of our life time is a sowing time—every day, every hour, every sabbath, every appointed means of grace, including the Prayer meeting. yes, the much neglected Prayer Meeting. Sowing and reaping is like cause and effect. I know we cannot effect our souls salvation, but we can be found where God appoints to hear. Are there those, (and there are,) who persistently absent themselves from the House of God? Do you know what the effect of that will be? "He that wandereth out of the way of understanding shall remain in the congregation of the dead". A dreadful harvest indeed. Are there those (May I hope they are not within the hearing of my voice) who bestow more time and care looking in the mirror than in the Bible? "He that soweth to the flesh, shall of the flesh reap corruption, but

he that soweth to the Spirit shall of the Spirit reap life everlasting". I have in my mind a young man whom I knew well in his life time, who, when he was grown, formed dissolute associations, contracted consumption and died, unrepentant, whose frantic cries to his mother in the death hour were heart rending in the extreme. Very sad to contemplate but the harvest must be according to the sowing. Such an end naturally follows such a life. Now with regard to keeping the Sabbath, tis true we are unable to keep any of the commandments perfectly, but if we are in our right minds it will be our sincere desire and constant strife to do so, and our inability will be our sorrow. Let me quote to you from the 58th chapter of Isaiah. "If thou turn away the foot from the sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." A blessed sowing, a glorious harvest. We may learn that a sowing time is a time of activity. The sower went forth to sow. He didn't sit in the house to do it. The injunction of the Apostle is. "Be watchful be vigilant." Gospel preachers especially are sowers, and their time and strength are spent in the work. But how often must they complain "Master we have toiled all night and have taken nothing". But such sowing must receive the fructifying influence of the Holy Spirit or there will be no increase For all of us there is a proper way to sow to insure the harvest. To start right we should not go out into the business of the day whether sabbath or week with-

out first going on our knees and thanking God for his kind preserving care over us through the past night and begging His guidance and protection throughout the day. I must here say I know of signal answers to such petitions. The harvest of souls began at the Creation and has continued and increased until the present when the grim reaper Death is daily, hourly gathering his thousands. Some to everlasting happiness and many to shame and everlasting contempt, and when these heavens are rolled together as a scroll and the elements melt with fervent heat, then the harvest is the end of the world and the reapers are the angels, and it shall be proven that whatsoever a man soweth that shall he also reap.

L. J. B.

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The Gospel.

The Gospel ministry, is the most important and responsible office to which men can be chosen in life. It is of more importance and its responsibility and obligations greater than the President of the United States. What can be, or what is there here upon this Earth that is of more importance to mankind than the preached Gospel? The Gospel of Christ, that teaches us the duties and obligations we owe to God, to ourselves, and our fellow man. Nothing but the Gospel of Christ can direct us with unerring certainty to the rewards in life, and punishment in a day of judgement. What a great blessing that the Bible has been given to us as a lamp to our feet and a light in our pathway while passing through the darkness of this world, and that we have the Gospel of Jesus Christ preached to us. Although many have received the Gospel by faith, and accepted it as the man of their coun-

sel, others have rejected the calls and wooings of mercy, and have become more hardened in sin, and by their continued neglect of the preached Gospel, have treasured up unto themselves wrath against the day of wrath. It may be asked what is the Gospel? It is a revelation of mercy to sinfull dying man. It is a gracious declaration from Heaven, of salvation from the wrath which is to come. The Gospel is expressive of the way in which the door of mercy is opened to the guilty sinner. God in his infinite goodness, longsuffering, mercy and forbearance, has made known to fallen mankind, this plan of Salvation in which Jesus Christ his only begotten son is revealed to us in the Gospel as the way, the truth and the life. Had not Christ appeared in this sinful world in the form of a servant (he who knew no sin) substituted himself in the guilty sinner's place, to suffer, bleed and die the ignominious death upon the Cross, had he not risen triumphant from the grave and ascended into Heaven, fallen man would have lived and died in despair without hope. But Christ having made the atonement for sin and brought in an everlasting righteousness, which was acceptable to God the Father, commissioned his Apostles to preach the Doctrines of the Cross, and to warn sinners of their lost estate and condition by nature, and exhort them to believe in him and repent of their sins. And we learn that the Apostles went forth in the authority of their Divine Master, and boldly and faithfully preached Christ and him crucified to a World lying in wickedness. And from Scripture we learn, the Apostles not only taught the evil nature of sin, and opened the great mysteries of redemption. But they also preached in a clear convincing manner, the everlasting torments of the impenitent. — A doctrine hard for

for many to receive in this day — and the unspeakable glories and blessedness reserved in heaven for the Children of God. They were not afraid to speak of the enmity and deep rooted depravity of the human Heart, and the absolute necessity of the Holy Spirit's influence, to eradicate that deep rooted enmity of sin. They not only warned mankind of the evil nature of sin, but also assured them of the ability and willingness of Christ to save unto the uttermost, all them that come unto God by him. Has he not said, "Come unto me, all ye that labor and are heavy laden (a call) and I will give you rest (a promise.) The Saviour has told us. "I am the way, the truth and life. No man cometh unto the Father, but (mark the word but) by me. Scripture alone teaches us that he is the key to open the door of mercy through which we must enter if our prayers shall be heard and accepted by the Father, for there is no other name—although we may have many—under heaven given among men whereby sinners can, and will be saved. The preaching which we especially need in this day is the plain Spiritual truths, which were preached by the Apostles, preaching which comes from the heart of the minister to the heart of his hearers. Continue to us such preaching in our pulpits, turn aside from the philosophers, essayists, and ethical orators which speak from the head, and not the heart. Seek for the ministering servants like Paul who desired to know nothing among men, but Christ and him crucified, and who was not ashamed, although meeting with much opposition and persecution, to preach the whole Gospel whether men would accept or reject, the calls and wooings of the Gospel truths. May it not truly be said, that many are living unconcerned as to what they hear. How neglectful are we to weigh it with

the scales of God's Word to test its Spiritual truths. The choice we are called upon to make is not for this life, but for eternity. And as we learn from Scripture the office of the Ministry is the most important and responsible of all callings, being of divine appointment, sent as messengers by God to man, and if faithful like the apostles they must declare the whole Gospel however painful the truths may be, which they are called upon to deliver, although man may be unwilling to receive them.

If they withhold from the people any part of the Gospel, and in consequence sinners continue in ignorance of Spiritual truths and impenitent, the blood of those who eventually perish in their sins, shall lie at their door. But if a minister faithfully preach the Gospel truths as it is in Jesus, he is free from the blood of those who perish in their sins. Their blood will be upon their own souls. And if the Gospel is of such vital importance to mankind, is it not a solemn thought, that if we will not obey the Gospel, but continue to reject the counsel of God's Word, we do it at the peril of our soul, having had the light of the Gospel, and yet living and dying in sin.

H. P. DEMAREST.

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When I feel a desire to be active for the Lord, it becomes me to be sensible that he does not need me, that I can do nothing without him, and what I do will be all in vain unless in the Lord. To be active, to be dependent, and to be nothing; is very becoming and very comely in those who are nothing without him.—*T. Charles.*

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Before you go to the University of Election you must go to the Grammar School of Faith and Repentance.—*Cecil.*

CHURCH NEWS

Michigan Notes.

The American speaking church of our denomination, recently organized in Muskegon, Mich., is doing very well. The building in which they worship for the present belonging to a Danish congregation is crowded every Lord's day. The Sabbath school numbers 60 scholars. The foundation has been laid for a new church home of their own. We rejoice in this.

The second church of Englewood, Chicago, Ill., also English speaking and of recent date; is likewise progressing. Lots are purchased and a church building will be erected on them before long. It is estimated to cost about \$6000. Attempts will be made very soon to call a minister of their own. We admire the energy and self sacrificing zeal our Englewood brethren and sisters display and pray the Lord may prosper them.

Rev. J. Groen, pastor of the East Street Chr. Reformed Church of Grand Rapids, has been called to the pastorate of the Central ave. Church of Holland, Mich., to succeed Rev. Van Hoogen.

Our good brother Rev. J. Bolt was installed as pastor of the church of Cleveland, West Side, on Oct. 25. Cand. Nagel on the same date was inducted into the office of pastor of the congregation on the East Side.

Rev. J. Groen officiated on both occasions. We trust our young brethren will be a blessing to Cleveland and further the cause of Americanization wisely and well.

1. Der Reformierte Bote", or Reformed Messenger is, as many of the readers of "The Banner" know, the German monthly of our Church. It is published at Pella, Ia. In its October issue, Rev. W. R. Smidt of Wellsburg, Ia. writes an interesting account of a mission festival he attended. In the

course of his letter brother Smidt speaks of the desirability and necessity of a German Seminary of our Church in the West. "If we", he states, "if we had only one professor with half a dozen God fearing students, they could be very useful in the present and would be such more and more in the future. We entertain the hope that our Classis (East Friesland) will submit some such proposition to our Synod". We give this item at present simply as a news item. Perhaps later on comment may follow. At any rate, let us say, this is a very significant paragraph.

The little German congregation of George, Ia. recently welcomed a pastor of its own, Rev. Niehaus, who was called from Germany to serve this church as a successor of Rev. J. Gulker. Brother Gulker is at present laboring on the Pacific coast, as one of our home missionaries. We are sorry to hear that his esteemable wife is somewhat invalid.

The new edifice the Alpine Ave congregation is erecting is slowly nearing its completion. Still it will take a couple of months yet we are informed, before it can be occupied. It promises to be a very fine building.

Rev. J. Manni well known in the East was installed as pastor of the Church of Collendoorn or East Saugatuck on Oct. 18. Rev. J. Post performed the work of installation. Bro. Manni's last charge was the Third Church of Muskegon, Mich.

Cheering news comes to us from the church of Northwest street, Kalamazoo, Mich. During the ministrations of its two preceding pastors, who both left to join the Reformed Church, the work somehow did not prosper as well as it might. But since Rev. J. Keizer has been settled over it, the congregation rejoice in the manifold blessings of the Lord and is continually strengthened.

The Rev. F. Fortuin, one of the pastors alluded to above, has retraced his steps and come back to our Church. At present he is pastor of the congregation of Hull, Ia., succeeding our venerable brother Rev. W. Greve. Brother Fortuin has written a book on his "Return to the Chr. Reformed Church." It contains his regrets for having left our denomination, and especially does it contain a number of serious charges against the doctrine and government of the Reformed Church. It would be worth while to discuss this book more fully, but at present lack of time prevents it.

MELIS STOKE JR.

The Fourteenth Street Christian Ref'd Church of Holland, Mich. have had a new pipe organ put in their house of worship. It is built of quartered oak, surmounted by gilt pipes suitably decorated, and is a fitting addition to their pretty Church which was dedicated the 18th of last February. The formal installation of this handsome instrument took place on Sept. 30th on which occasion the large assembly present were favored with several pleasing selections rendered by Prof. C N. Colwell of Grand Rapids. The pastor Rev. D. R. Drukker made some interesting remarks, acknowledging the blessings that had been bestowed by God upon this new congregation, which in so short a time has been enabled to erect a new house of worship and secure so fine an organ. After sum singing by the choir and a quartet, the services were closed with the whole congregation singing the doxology.

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Report of The Classis of Hackensack.

Classis met in regular session in Hackensack N. J. on October 20 th. The Classical sermon was preached by Rev. E. O Van

Duyn from the text Deut. 32 : 9, 10.

At the conclusion of the service the business session was opened by the retiring president Rev. J. A. Westervelt. Eight ministers and eleven elders were present. Rev. G. A. Haring was elected president and Rev. J. A. Westervelt for Clerk pro tem. For Committee on supplies Rev. K. Poppen and elders J. C. Van Saua and J. S. Westervelt were appointed. For committee on minutes Rev. J. F. Van Houten and elders J. P. Christie and H. P. Demarest. The treasurer of Classis reported a balance on hand of \$204,13. The Finance committee reported the account correct and recommended the same rates of assessment for the ensuing six months. Each congregation was also asked to take a special collection beside their regular assessment, and send the same to the Classical treasurer before the next Spring session for the purpose of meeting our indebtedness to the Theological School. The delegate from Monsey expressed their gratitude for the aid received from Classis and requested the balance not drawn by them to be placed to their credit on their back debt. This was granted. The Committee to report on the eligibility of ministers without charge reported as follows—"We find on page 68 art. 63 that all the ministers, with an elder from every congregation, within a particular district are members of a classical assembly. This has been literally construed by classis ever since its existence and we find nothing on the minutes to change this interpretation nor practice. In regard to Manuals a new one was published in the Holland language in 1897. But your committee find that by the articles or conditions of union this can have no effect on our present Church Manual as those conditions state that the internal difference of the classis of Hackensack from the Holland Christian Ref. Church shall not be distur-

bed." On the acceptance of this report Rev. J. N. Trompen informed the Classis of his intention to appeal to the next Synod. A recess for one hour and a half was then taken for lunch. In the afternoon the publication committee reported and their report was accepted. An important part of their report was the recommendation of a change in The Banner of Truth whereby its field of usefulness might be enlarged. It was proposed that a stock company be formed, and if this be accomplished, it was requested that the Classis assign to this company the Banner of Truth with all its interest and responsibilities. After some discussion it was resolved. "That the report of the Publication Com. on the Banner of Truth be accepted, and the recommendation granted with the understanding that the Classis of Hackensack continue to have the privilege of publishing her proceedings and reports." The Supply committee presented a partial report which was accepted, ordered to be printed and the committee directed to complete its report and have the same published. A paper from Professor A. J. Rooks in regard to the raising of an endowment fund of \$25,000 for the founding and supporting a college to be known as the John Calvin junior college was read and received and a resolution passed authorizing the circulation of subscription lists for this purpose among the different congregations, and the same to be returned to the stated Clerk who should forward them to the proper parties.

Rev. A. P. Pearson superintendent, of the colored widows and orphans home and industrial training school of Nashville, Tenn. was then permitted to speak in the interest of his school. On motion it was resolved that he send the Secretary of Classis a brief statement of his cause and the same be printed in the Banner, with the recom-

mendation that if any feel willing to aid said cause that they send their contribution through the Clerk Pro tem, Rev. J. A. Westervelt.

A young man by the name of Mr. D. B. Van Horn presented himself to the classis and desired to be received as a student. He was advised to study under a private tutor until the next regular session when his application will be further considered. Permission was asked by one congregation to erase the name of a baptized member. The mission work in this classis was considered and it was resolved to refer the same to the Synodical Board Domestic Missions. Revs. G. A. Haring, J. C. Voorhis and J. A. Westervelt and elders James Christie, Jacob Bakelaar, Thomas Qua and B. Breen were re-elected as Trustees. It was resolved that future assessments be made in accordance with the statistics of the New year book. A resolution was passed to have the classical sermon printed. A vote of thanks was extended for the kind entertainment given by the Ladies of the Hackensack congregation. After the reading of minutes Classis adjourned to meet at Passaic on the third Tuesday of April next and that the sermon be preached by Rev. J. N. Trompen Prim. or Rev. J. F. Van Houten Secundus.

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Englewood items.

During the month of October, the various services of the Christian Reformed Church were conducted by Rev. John Webinga. The good will between preacher and congregation grew from sabbath to sabbath, while better Church attendance and edification leaves taking must have been very encouraging to Rev. Webinga. He left on Monday, Oct. 26, for his home in Holland Michigan.

The congregation is glad to know that

The argument of Faith.

The principal truth urged in the Gospel is the doctrine of faith, and the condition of man respecting it as a principle possessed of saving qualities.

That there is, and has ever been a tendency in man towards unbelief is the positive declaration of God in his word. And in the absence of faith; he is seeking out many inventions to sustain a hope within himself against the conditions to which he admits he is exposed. The world is filled with false sentiments respecting true religion. These sentiments are the products of man's wisdom—whether they originate in the Idolator, or in the soul who draws near to God with his lips, while his heart is far from him.

To have faith in God naturally supposes that such a soul will embrace his word, for how can a man believe when he calls in question the word of God? The faith that repudiates any part of God's revealed truths makes uncertain any part which such a soul is inclined to accept. For instance a faith that repudiates punishment for sin, which is so plainly declared by our Lord in his teachings, can certainly have little assurance of the blessedness promised the godly. That is, if our faith rejects the idea of eternal punishment for sin, it must also reject the word of God as a whole, because it then ceases to be a tangible ground of faith.

On the other hand faith that embraces God's most holy word discovers not alone what an evil thing sin is, but it discovers help laid upon the arm of God for the sinner's deliverance, and creates a desire in his heart to show true thankfulness of God for such a deliverance. It cannot be otherwise. A soul that receives a favour from his fellow mortal experiences this

sentiment towards his benefactor. This is the manner in which the Church presents this truth, Again such a faith is singular in its character, because it dares not question Revelation, while it is compelled to question itself, from the very fact that it finds so much in itself that is inconsistent with God's teachings, and has a tendency to produce sorrow of heart because of indwelling evil. It is the very fact that a man believes God's word that produces this sorrow in the heart of man.

Again where true faith in God's word truly exists there will be little excuse for sin. Such a soul will judge itself and condemn itself, and feeling himself a sinner before God will plead for pardon and will realize that pardon alone can bring comfort, and remove distress. Well, this is just what God's word teaches, that the soul cannot be justified by the deeds of the law, because all his deeds are imperfect, and come short of the glory of God. But true faith finds something to be thankful for. It finds that there is forgiveness with God, and though his case is made desperate through sin, that help is laid upon the Son of God, and that he is able to save unto the uttermost all them that come unto the Father by him, This is where faith, and hope must join hands. Until faith agrees with what God has spoken, it is only a creature faith and displeasing to God because it has dared to repudiate God's word, and to exalt itself above God in determining just how much of God's word is to be believed; and how much is to be rejected by them. There can be no question to the fact, that an unbroken sinner, is an unbelieving sinner. And unless we are truly believers in the fact, that our sins are the cause of our separation from God, we will not be inclined to seek for, or hope in, the merits of Christ's atoning sacrifice.

Now Faith as a principle relies upon God's promise. Their sins, though like scarlet, may be removed and will be canceled, and blotted out that come unto God through Jesus Christ, because his blood cleanses from all sin, and that his grace is sufficient for him in all his needs, and will work in him both to will and do of God's good pleasure.

Such a faith ascribes nothing to the creature but his sins, and hopes for nothing in creature merit. It is compelled to part with all its former hopes to rest alone upon the arm of Christ for peace, joy and comfort. The argument for faith is, that chief of sinners are saved by grace, that there is an abundant hope, set before us in the gospel through Jesus Christ our Lord, while the sentiment that questions this truth, is compelled to rely upon their own resources for comfort and happiness.

There are many inventions which man has discovered, but none of them will span the bridgeless river to which we are hastening. God has in mercy discovered a way, but if we will reject his word—we will die in our sins. S I. V.

Psalmody Committee meeting.

The Joint Committee for preparing a uniform version of the Inspired Psalms in Metre held their tenth meeting at Silver Bay, N. Y. from Sept. 9th to the 16th. Thirteen delegates were present representing eight churches, as follows—two from the Presbyterian Church, three from the Canada Presbyterian Church, three from the Reformed Presbyterian Church General Synod, one from the Associate Presbyterian church, one from the United Presbyterian Church, one from the Reformed church, and one from the Christian Reformed Church. Three sessions were held each day, during which the first

thirty-four psalms of the Bible were revised and adopted, and also a second version of Psalms 1, 19 and 23. The next meeting of the committee will be next April in Philadelphia, and it is hoped that the revision will then be completed. The General Assemblies or Synods of the several Churches will be notified and requested to appoint committees to examine the work when finished.

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Murder Accomplishes.

What a great responsibility rests with the principal powers of Europe? for by their grace, Turkey remains on the map of Europe, a menace to modern civilization and christianity. A most appalling spectacle is witnessed in Macedonia where the unspeakable Turk is slaughtering defenceless men, women and children, and the christian (?) powers are looking on with complacency. Alas! what mockery, what shame, can it be that the righteous God will not be avenged on these so called christian nations? For certainly the blood shed in Macedonia will rest upon England, Germany and Russia. But why are they silent? Near and jealousy, least by the just punishment of the Turk, either of these great powers might gain the advantage, and so the statu quo, is the present rule.

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The Disciple of Jesus.

Translated from the German.

The greatest proof of love which can be felt for a fellow-creature is exhibited in anxious desire for his happiness in time and eternity. A worthy minister, named Fruhauf, who laboured for upwards of thirty years in Holstein, of whom the following interesting circumstance is nar-

fated, was remarkably-filled, even to overflowing, with this genuine love towards his fellow-creatures.

This devoted disciple of Jesus was accustomed in his walks to pray aloud, both for himself and others, and on this account chose lonely and unfrequented by-paths, as being convenient for thus holding intercourse with his Saviour. It was to him an elevating thought that God's kingdom flourished over all the earth, and that the will of God should one day be done upon this earth as it is in heaven. Most of the meadows and fields in the neighborhood of Holstein are surrounded by hedges, the entrance consisting of a door, somewhat similar to a turnpike gate. One of these meadows had long been used by the inhabitants of Holstein as a thoroughfare; and the owner, a neighbouring peasant, determined no longer to permit this, resorted to physical force as the most effectual means of preserving his ground from intruders. Accordingly, about the time of the usual stroll of the Holsteiners, he concealed himself behind the hedge, armed with a cudgel,

He had not thus lain long in wait, when the gate opened, and the worthy pastor Fruhauf entered the meadow alone. All was still, save the voice of nature; the birds twittered in the leafy hedges, as if praising the God who preserved them; the gurgling of the near stream seemed to his ears to speak of a beneficent Creator, and, together with the rural landscape appeared to make a deep impression on him. Raising his eyes toward heaven, and folding his hands, he entered the meadow praying, and distinctly spoke these words:—O Thou bounteous God, Father in heaven, bless the owner of this lovely spot! Manifest to him the drawings of Thy Holy Spirit. Give him to feel the love of the Father in His Son Christ Jesus who died

for sinners. Grant to him the pardon of his sins. Yes, loving Saviour, grant that he may, by virtue of Thy death, obtain an entrance into Thy kingdom of joy, where he may, with us, Thy redeemed ones, praise Thy holy name." Not a word of the heartfelt prayer of the hoary-headed divine escaped the peasant, who lay in wait with his cudgel while he was thus pleaded for. Letting his weapon fall, and scarce knowing what had happened, he fell upon his knees, and there remained for some time. When he arose, he was about to hasten after the man, but he had long since passed on, and the same stillness reigned in the meadow. Lost in thought, he turned towards home, where his wife, aware of his previous determination, met him.

"Well, have you caught any one?"

"Oh, dear wife," said he, tears streaming down his cheeks, "there was one, but he caught me."

"Caught you! how so? Surely you could defend yourself."

"Yes, yes, but he was stronger than I, for he had wholly different weapons. Listen: late in the afternoon there passed some one through my meadow; but he offered for me the most heartfelt prayer I ever heard in my life. He seized me like the arms of a giant, threw me on my knees before God, and made me feel that I am a desperate sinner. And more; listen again. To-morrow I will go to the pastor in Holstein, and ask him how I can become like the old man who passed through the meadow; and you shall go with me."

When the peasant arrived the next morning, he was still more surprised to see in the minister, Fruhauf, the same old man who had so earnestly prayed for him the preceding day. This is the man of God himself, exclaimed he to his wife, "who prayed for you and me." Bidding

them both be seated, the pastor then heard how God had answered his prayer for his neighbour, which, in the fulness of his love towards him he hath breathed forth. The man was truly awakened; and the circumstances made such an impression on his wife that she was constrained attend with her husband the ministry of the loving old pastor. In after days, both had cause to bless God for His mercy in arranging that singular prayer-meeting.



Church or World.

Is it not true that the line of distinction between these two bodies is almost lost sight of in this day? Yet to one of them we must and do belong. We must bear in mind that in Scripture the distinction is plainly revealed. It is there shown that the Church is a congregation, a society of men called of God by the Gospel out of the world that lieth in wickedness into the faith, fellowship, obedience and worship of our Lord and Saviour Jesus Christ. They are called a particular body of men that meet together to profess, worship and serve the Lord Christ. And then again we learn that in the assembly are rulers who meet not in man's but in Christ's name and authority, to execute his laws and govern his people in a congregation, a much neglected duty in this day.

We should ever remember that in every age or generation Jesus Christ is the Church's Foundation and Head. The Word of God is a binding rule of authority and direction, to his glory and salvation of men. Only those who by faith are united to his person and sanctified by his indwelling Spirit are his true disciples or followers—not as today, all men are his disciples.

The marks and evidences of a saint are those who worship God in the spirit,—not flesh—actuated by the Holy Spirit, having

no confidence in the flesh nor in their own righteousness for acceptance, but plead the merits and righteousness of Christ as the ground of their hope. They have become new creatures in Christ Jesus. The veil of unbelief has been removed from their eyes, and by the power of divine grace, they have turned to the Lord. The Word of God is no longer a sealed book but has become a Lamp unto their feet and a light unto their pathway.

Unless the Spirit of revelation be made known unto us Christ cannot be effectually or savingly known. When Peter made confession of his faith in Christ as the Son of the living God, our Lord said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." It is only by the grace of God, that we are what we are—a hard doctrine to believe in this day, Christ's people are his by the gift of the Father. Christ in addressing his Father says, "Thine they were, and thou gavest them me," again, "Behold I, and the children which thou hast given me,"

Many tell us it is almost impossible to draw the line of distinction between the Church and World. It is true; there are black sheep in nearly every fold. How was it when Christ was here upon earth? There were twelve disciples, yet even among that number there was a Judas. And is it not equally true that there are parents, the one of the Church, the other of the world? and is it not a lamentable truth that often the children will follow after the footsteps of the one of the world? How much concern and alarm has it caused many a parent for the spiritual welfare and salvation of their souls? And why is it that there is so little concern for the Church? Is the Bible at fault? do you deny it to be the inspired Word of God? Do you lay the

al reason and human judgment can grasp it can not be true. Matt. 13 : 11. "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given." 1 Cor. 2 : 14. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Jesus also tells us Matt. 11 : 25 "that it is hid from the wise and prudent and revealed unto babes."

As to following the creeds, he declares it is not right. If the creed is in agreement with God's word why is it not right? Let us stand by the inspired word, which when rightly interpreted wil not contradict itself and present a beautiful harmony in a God honoring creed. *In ignorance of God's plan for the recovery of the world from sin and its consequences.* In following the primary meaning of the greek word ECCLESIA, it means called out. The church is distinct from the world. Nowhere can we find by the greatest stretch of exegesis, that the Bible or the God of the Bible, ever intended that all the world would be saved, John 15 : 18, 19: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 15 : 16, "Ye have not chosen me but I have chosen you.

In explanation of the chart issued by the *Watchman* of Chicago, in which is shown the multitudes in the darkness of heathendom and but a small proportion of the inhabitants of the earth who are truly Christian, he coments thus, (Page 18,) "*We can not believe that God's great plan of salvation was even intended to be, or ever will be such a failure.*"

God's plan of salvation will not fail, John 6 : 37, "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out." The church the body of Christ, will be a perfect body; every member of that mystical body will be perfect. And the Gentiles (Heathen) shall come to thy light. Isa. 60 : 2, 3. This prophecy was fulfilled in the times of the ingathering of the gentiles, when the Jews were cut off for a season, in the accomplishing of God's plan, until the fullness of the Gentiles shall be gathered in, then Israel shall be restored to God's favor again, so all Israel shall be saved, the true Israel of God who shall form a part of the elect Church redeemed by Christ, which shall be gathered out of every nation, language, tongue and people.

Page 23. *Then by degrees there came into existence a special class called "the clergy"* Eph. 4 : 11, 12 "And he gave some apostles, and some prophets; and some evangelist; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; (the church). Rom. 10 : 14, 15. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring good tidings of good things? Now while he may reflect upon this special class. they are those who are called of God as was Aaron, and no man taketh this honor to himself.

Again on page 23. "*God raised up bold champions for his word in the times of the reformation such as Luther, Zwingle, Melancthon, Wycliffe, Knox and others*" True, but none of these held to second probation, nor universal salvation; nor did they appeal

The Banner of Truth.

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Kicking against the pricks.

The tendency is to broaden the mental conception and interpretation of Scripture, and to so modify the old confessions that they shall be more pleasing to the modern professing church. But many of the modifications may be answered, as the Lord answered Saul; "it is hard for thee to kick against the pricks"

Take the article on elect infants. Now if all are saved, how can we reconcile all of the covenant assurances to believing parents, if the children of unbelievers are all elect? We immediately find it hard to kick against that prick of truth. When do elect infants lose their election? At what age? when do they become responsible? And if the modern charity concludes all as elect, why not include all the vast nations and generations of heathendom who have died without a knowledge of the true God? Then there is another of God's pricks,

if the heathen without the gospel are all elect, why should we spend vast treasure to make them non elect? The word of God stands like a solid square with bayonets of truth bristling on every side, and repelling all assaults, and may all of the modern sentimentalists like Saul of Tarsus, have their eyes opened and find "it is hard to kick against the pricks"



Roman Catholic inequality.

While the qualifying term shows the absurdity of the claim, and contradiction of the primary meaning of the term catholic, in these times of the world wide interest shown in the election of a successor to Leo XIII, where is the justice, or least idea of right arising from the rules of representation? Italy with her thirty million catholic adherents is represented in the present Cardinals' conclave, by 37 Italian Cardinals while the entire Roman Catholic world outside of Italy with their 200,000,000 adherents are having only 26 cardinals to represent them in the conclave. Italy with her 30,000,000 has 37 cardinals. North America with her 58,000,000, has but 3 Cardinals. The injustice and inequality is clearly seen. Why is it that there is no protest, no rebellion, no outcry? Because the making and unmaking of Cardinals is in the hands of an infallible (?) Pope (?) and the mass of the adherents of the Roman Catholic church are blind followers of a despotic Hierarchy, and we have a secular press of fawning cowards who are bowing the knee to secure the favor of a large Roman Catholic following.



